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vn to the eternal state.

7 extends down to the eternal state.

The escape and end of Anti-Christian corporate power.

A short season.

The coming of Christ in final judgment upon the world Indefinite.

The universal Renovation. The new world Eternal.

CHAP. 20. 8—11.

The last contest between Christian and Anti-Christian power. The Anti-Christian party escaping into notice attempts the subversion of the polity of the Church, and for this purpose combines together the fierce and violent portion of mankind, who are vanquished by a storm of penal justice from the high places of authority.

While the deceived are thus destroyed, the deceivers are doomed and sent into an eternal reprobate state, to suffer along with the beast and the false prophet and all who deceive men into opposition to revealed truth.

CHAP. 20. 11—

The general resurrection.

The final general judgment.

The end of the present world with no trace left of its existence.

The end of the reign of death and of corruption. Men are judged according to their works.

The fearful doom of those whose names are not found written in the book of life of the Lamb.

They are doomed to that second death from which there is no recovery to the favor of God.

The thought of such a doom fearful and overwhelming.

The doom is to us mysterious.

CHAPTERS 21 and 22.

The universal renovation.

The new theocratical polity.

It is furnished with every attribute to render its citizens perfectly and immutably happy.

The intercourse between God and his people is now without mediation in a triune equality of sovereign authority, and in a visible form of sovereign majesty, in the glorified humanity of the Saviour. God without mediation is now everything to them. He is to them all that can be desired or imagined, and will be so through ages that never end.

Oh! Eternity.

AN EXPOSITION

OF THE

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1873

Prophecies of the Apocalypse.

BY THE

REV. JAMES DE PUI, A.M.,

CHAPLAIN IN THE U. S. ARMY.

SECOND EDITION, REVISED AND ENLARGED.

PHILADELPHIA:
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PREFACE TO THE SECOND EDITION.

THIS revelation of Jesus Christ to his servant John may be regarded as a series of prophetic parables, the meaning of which, like that of other parables, was not to be obvious to the perverters and adversaries of revealed truth. This is, however, no reason why the sincere lover and seeker of revealed truth should be discouraged in reading and studying the book for the purpose of ascertaining the concealed meaning of its mysteries.

The book assures us, "Blessed is he that readeth, and they who hear the words of this prophecy, and keep those things that are written therein." It contains supernatural intelligence, which, being brought to public notice, is destined to make the Christian faith firm and universal throughout the earth.

When we have ascertained the true principles which are to govern us in determining the meaning of the signs used, it is no great difficulty to bring forth that meaning from its concealment into the light.

Those principles are to be ascertained by recourse to the writings of the ancient prophets; they are few and simple, and need only to be stated in order to obtain assent.

In the present edition of the work the author has made some corrections and additions. In no study has he found greater pleasure and profit than in the study of these prophecies in connection with those of Daniel. May the work prove as pleasing and edifying to the faith of the reader as it has proved to that of the writer !

PREFACE TO THE FIRST EDITION.

THE author, having, in the course of a ministry of more than twenty years, made prophecy a subject of frequent reading and study, at length found time to write the following discourses.

He ventures to present them to the public in the hope that they will be found to throw some additional light on the hidden sense of the apocalypse, and be in some degree instrumental in promoting attention and respect to the teachings and admonitions of that wonderful book.

St. John has declared them blessed who read and hear the words of this prophecy and keep the sayings written therein.

The author asks of those to whom these pages may come, that they will not prejudge them as fanciful and obscure, but give them a candid investigation.

SKETCH OF THE AUTHOR.

THE author of this volume, Rev. JAMES DE PUI, was well known to the writer of this sketch. During the greater part of his ministry, to within a few years of his death, he was a chaplain in the United States Army, and served principally on our frontier posts. He took deep interest in the poor Indians, using every means in his power to bring them to the knowledge of the truth as it is in Jesus, and by the grace of God, in some instances, they received the engrafted word to the saving of their souls.

On his return to the East, he was called, in the latter part of his ministry, to the Rectorship of Calvary Church at the Summit, New Jersey. But soon afterward his health began to decline. During his ministrations at the Summit, he distinguished himself as a diligent, faithful, and laborious pastor. His sermons were prepared with much care, were remarkable for sound argument, conveyed in simple yet fluent, impressive language, and were delivered in a style clear and plain, with a distinct and harmonious voice; so that, while they proved highly acceptable to the scholar, they were the delight and comfort of the pious believer.

He was endued with great powers of mind, readily comprehended any subject to which his attention was directed; and was a ripe scholar—deeply versed in the Scriptures. But his chief praise was that all his talents were conse-

crated to the service of God. He was a man "full of faith."

His disposition was most kind and amiable, engaging the affection of all who knew him. His manner had a benevolence and suavity rarely met with, even among good men, which endeared him to his family and friends, and rendered his intercourse with them peculiarly interesting and useful.

I visited him when he was very ill and expecting soon to enter upon his heavenly inheritance. In the course of conversation he said that he had a great desire to have this present work published, but that there were insurmountable obstacles in the way.

At the close of that memorable interview, speaking of his near approach to death, he said, "My dear brother, my faith in Christ is without a cloud, and makes me happy in the prospect of going home. The Gospel supports me; but I lament that I have not been more faithful and zealous for the Lord Jesus. I have no doubts nor fears. Jesus—the blessed Jesus—is my Lord and my God! 'For me to live is Christ, and to die is gain.'"

WALTER WINDEYER.

FALLS OF SCHUYLKILL, PHILADELPHIA,
February, 1873.

DISCOURSE I.

THE words which begin the book declare that it is a revelation of Jesus Christ which God gave unto him to show unto his servants things which were to come to pass in rapid succession ; and that he, Jesus Christ, sending his angel (his representative appearance), through that appearance, signified, gave signs, to his servant John, who bare record of the word of God and of the testimony of Jesus Christ, even of as much as he had perceived.

The things which the apostle perceived—namely, saw and heard—were the word of God and testimony of Jesus Christ ; and that word, that testimony, was the spirit of prophecy ; and that spirit was an intelligent power taking supernatural possession of the mind of the apostle and putting it into a state of motion, a state of perception and cogitation, and thus showing Christ to him in different personal forms, words, and actions, and thereby making known to him in signs certain future events.

The things which the apostle thus saw and heard were like things which we see and hear in a dream. They had only an apparent existence, and owed such existence to some supernatural power—the spirit of prophecy. In a dream the mental perceptions are real existences, but such are not the things perceived.

The angel of Christ through whom he gave signs to the

apostle was a personal representative appearance of him, and this appearance was varied in order to represent himself in a variety of offices.

Although, says St. Cyril, Christ is but one, yet he is understood by us in a variety of forms.

“He is the tabernacle on account of the human body in which he dwelt.

“He is the table, because he is our bread of life.

“He is the ark, which has the law of God inclosed within, because he is the word of the Father.

“He is the candlestick, because he is our spiritual light.

“He is the altar of incense, because he is a sweet-smelling odor of sanctification.

“He is the altar of burnt sacrifice, because he is the victim, by death upon the cross, for the sins of the whole world.”

Christ being one person in a variety of offices, he manifested himself to the apostle in a variety of personal forms corresponding to those offices.

His first representative personal appearance was that of a human being, so majestic, that the apostle fell at his feet as dead. His next appearance was that of a Lamb opening the sealed book of prophecy and exposing its contents. He appeared to him as the high priest burning incense on the golden altar, and also as a warrior sitting upon a horse and crowned with many crowns, as well as in other personal forms.

It was thus, by a variety of representative appearances of his person, he exposed to the apostle so much of his testimony, as the apostle has recorded in this book. The things which the apostle saw and heard, being signs, are to be understood in the sense in which such signs are to be understood in the prophetic and other parts of sacred Scripture.

The Scriptures themselves give us the key to unlock the door and to admit us to the concealed treasure; they teach us the sense in which the signs are to be understood. There

is scarcely a sign used in this book that is not to be found in other books of Scripture to assist us in attaching to it its proper sense. Thus the things addressed to the eye and the ear have in their apparent sense a concealed or mystical sense. There is an internal sense concealed in the external sense.

The Scriptures in the use of signs use the sensible world to represent an ideal world—a kingdom or empire as a political system or organism consisting of several parts, and comprehending religion, law, and knowledge.

Babylon, Egypt, Idumea, Judea, are spoken of by the prophets in this ideal sense.

In this book the sensible world corresponds to the empire of Babylon or Assyria, and Babylon is Rome in a mystery or concealed sense.

We are to suppose that Babylon rules over the earth, and that she holds Jerusalem and the nation of Israel in a state of profane subjection. The high place where the temple stood is heaven, because there stood the throne and palace of God. The palace is a large room capable of holding an innumerable multitude, but was in its furniture like the temple of Solomon.

We must keep in mind that the mount of the temple is heaven, and is the standing-point of the vision or scenery.

The wilderness was some uncultivated part of Judea.

The sea was that of the Mediterranean, which bounded Judea on the west.

The rivers and fountains of water were those of Judea and of Assyria. The Euphrates was the great river of those countries, and was east of Judea. Babylon and Jerusalem were the two great cities of this geographical earth.

Babylon corresponds to Rome, as a city polity or city corporation presiding over kings and kingdoms.

Jerusalem corresponds to the Christian church, as a polity and corporate body under the dominion of Rome.

The different parts of this geographical earth have their corresponding parts and elements in an ideal earth—a political system—and it is no difficult matter to perceive the parts and elements of the one, which correspond to those of the other.

I. The heavens—the sun, moon, and stars—correspond to the high regions of power—power, not physical, but intellectual, moral-power—not animal or corporate, but mental.

The supreme government was in ancient times the fountain of science and philosophy, intellectual light and influence, as well as of law and religion.

The air or atmosphere corresponds to the public mind—public sentiment—through which government, and those in high places of power, exercise their authority and influence upon the subject population.

Both in Greek and in Hebrew air or wind is the same word that also signifies spirit, mind. •

Thunder is air in a state of collision, and as air corresponds to the public mind as the life of public authority, thunder must correspond to the public mind and authority in a state of collision or disorder.

Thunder is accompanied with lightning, and both together indicate that the collision and disorder in public authority are of an angry, vindictive nature.

When the clouds discharge fire, and hail, and blood, falling upon the surface of the earth, they indicate that the angry strife in the high regions of authority has inflicted disaster upon the subject population.

A devastating wind is used by the prophet (Jeremiah iv. 12) to signify an invading army desolating the country.

The four winds of the earth restrained from blowing upon the land by four angels, stand for those unsettled, warlike nations on the frontiers who were kept under guard by the Roman armies stationed in the four quarters of the empire. The four angels correspond to those armies.

Fire is metaphorical of penal justice.

The imposition of heavy taxation or tribute has been described as a storm of hail falling upon the land.

Blood is metaphorical of death in war or by violence.

An earthquake denotes some new arrangement in the relative standing of the different portions of the population; some new division of the population into districts, provinces, etc.

The terrestrial regions correspond to the different kinds of the subject population. They consist of islands, land, mountains, deserts, seas, rivers and fountains of water.

Man, in the Scriptures, is spoken of under the terms of earth, clay, dust.

The word land sometimes signifies its inhabitants. The earth—the land as distinct from waters—stands for the more secure, the privileged, the Roman, Latin, Italian population.

The great mountain must correspond to some eminent, secure portion of such population, such as the population of the city of Rome.

The population of Babylon is termed by the prophet a destroying mountain that was to be rolled down and burnt.

A city, however, as an aggregation of walls, buildings, and streets, is metaphorical of a city polity.

Wilderness corresponds to some portion of the Latin population, obscure and of little consideration, or in a desolate state of polity or government.

Islands may stand for the populations of Roman colonies.

Trees and green grass are Romans of rank and wealth.

The sea is the provincial population, which constituted the greater portion of subjects.

Rivers and fountains of waters which belong to the land, represent those portions of the privileged, dominant population who differ from the Latins in language, or literature, or race.

Many waters are peoples, and multitudes, and nations, and tongues.

The great river Euphrates must stand for some eminent portion of such population. It was the great defence and protection of the city of Babylon, and also a boundary of the Holy Land. In the modern period of the Latin empire it must stand for the French population, who have been a great defence and protection of the authority and independence of Rome in those times. Clovis, king of the Franks, was the first Roman Catholic king. The French, in the time of Charles Martel, in the 8th century, saved Latin Christendom from Saracen conquest and power; and under Pepin and Charlemagne, saved Rome from Lombard conquest and power. In the time of the Crusades, the Franks were the more numerous and noted nation in combating with the Turks; and in our own times the French have defended and protected the independence of the State and Church of Rome, and have concerned themselves for the extension of Latin civilization and dominion in Africa and in our own continent.

In these respects the French population answer to the great river Euphrates. They are, however, eventually to withdraw their defence and protection from the city.

The things under the earth, or in the deep cavity of the earth, stand for that portion of the subject population, those elements of society who are kept in a state of degradation and restraint.

The bottomless pit, or well of the deep, denotes a state of bondage and of severe oppression; and the smoke ascending from the pit, denotes an angry population escaping from their penal state into notice and liberty. The deep well opened, is a volcano in a state of eruption.

Men are to be taken in the sense of worshippers. A sense of religion is a distinguishing attribute of humanity.

The men who dwell in the land, denote those of the Ro-

man religion. When the land is the Holy Land, they denote Latins of the Christian religion.

Saints, and the remnant of marked Israelites, denote those Roman Christians who remain loyal to their religion and its author, the one Mediator.

Gentiles are those Roman Christians who worship demons and idols.

The two witnesses of Christ during the long dominion of the apostacy, are the prophecies of Daniel and John, as taught by intrepid men. Daniel and John are witnesses of the oath and testimony of Christ concerning the number of years of the dominant apostacy, and they prophecy by their writings through faithful teachers.

II. If the natural world stands for a political system, different animals stand for different corporate bodies of men, bodies politic.

A great beast is a great corporate body. The head is the general government ; the horns are the several regal or sovereign powers who defend the body politic by their power and authority of a corporate nature ; the eyes are the overseeing power ; the mouth the oracular or speaking power ; the feet the subordinate powers ; the tail, says Isaiah, is the false prophet that teaches lies.

An image represents some divine person, and an image fabricated to represent the head of a beast will correspond to some personal authority representing the supreme or general government.

A single horse is a military body, and his rider the general, the emperor, or commander-in-chief.

Horses and horsemen in the plural stand for armies, especially cavalry. The Romans as a corporate body are represented first by four different horses with their different riders ; next by a dragon with seven crowned heads and ten uncrowned horns ; next by a beast like to a leopard, with seven uncrowned heads and ten crowned horns—the crowns being

changed from the heads to the horns; and lastly, by a scarlet-colored beast with the same number of heads and horns, but in place of the crowns he has the woman Babylon sitting upon him, presiding over him.

Rome as a city corporation presiding over the Catholic corporation, is represented by the woman Babylon, sitting upon the scarlet-colored beast.

Rome as a teaching corporation or church, is represented by a beast with two horns like a lamb, but speaking as the dragon, and called the false prophet or teacher.

Jerusalem as a corporate body, as a church, is represented by a woman clothed with the sun, having a crown of twelve stars on her head, and the moon under her feet.

A day in the life of an animal is a year in the age of a corporate body. In foretelling periods of divine indignation and chastisement in respect to the nation of Israel, both Moses and Ezekiel were directed to make a day the representative of a year. It is doubtful whether we are to extend this rule to any other than such periods of chastisement. The word "days" is sometimes used in common language in the sense of years. It is so used by the prophet Daniel. By the expression, "for days, for many days," he means for years, for many years.

The predicted thousand years of Christian influence and dominion being years of prosperity and happiness, they probably do not come within the rule, but are to be taken in their common acceptance.

These correspondencies of the several animal bodies with the several corporate bodies are obvious. The like correspondencies are found in profane writers. The very word corporate is derived from a Latin word signifying the living body of an animal.

Thus the natural world as metaphorical of a political system in its several corresponding parts, and an animal or living body as metaphorical of a corporate body in its several corre-

sponding parts, are two manifest principles or rules which govern the sense of the signs used in this book.

III. A third rule is that the Jewish language and figures are to be taken in a tropical or turned sense, namely, in a Christian sense. Judaism is Christianity in signs or figures; the one is the letter, the other the meaning; the one is the body, the other the spirit; the one is the mystery or sense concealed, the other the sense apparent. The sacred mountain in respect to the temple, its apartments and sacrifices and assemblies, is metaphorical of the national worship. The several apartments of the temple, the two altars, the one of the incense, the other of bloody sacrifices, and the acts of worship there rendered to God, prefigured our access to the mercy and favor of God through the atonement and intercessions of our divine Mediator.

The temple of St. John differs in certain respects from the old temple.

The old temple consisted of two separate apartments with the porch and court of the altar in front. In the temple of St. John all are comprised in one apartment wherein on different occasions are assembled myriads of angels, and numberless Israelites and martyrs, and all in open presence of the throne of God. Upon the death of Christ, the veil, that separated the inner sanctuary or most holy place from the outer sanctuary or holy place, was rent in two from the top to the bottom, so that now Christian worshippers, one and all, have boldness, courage through the atonement of Christ, to come into the immediate presence of the mercy-seat, the throne of God, to obtain grace and help in time of need. In this respect all Christians are priests, and even, like the high priest, may enter the presence chamber of the throne.

The mercy-seat of the divine presence is now free and accessible to all, and the temple—the palace of God—is thus modified in conformity with the great truth that our High Priest, after he had passed with his blood from the altar of

sacrifice through the rent veil into the holy of holies, and into the presence of the throne of mercy, left all open behind him, never more to be closed, thus making the most holy place—the holy place and court of the altar—all one open space. In this spacious apartment are the throne, the seven burning lamps before the throne, the golden altar of incense, the altar of burnt offerings, the ark, a sea of glass, the Lamb, the four living ones or powers of life, the twenty-four elders or senators, with a vast number of angels and saints. All these particulars of the temple have their correspondencies in the truths and facts of Christianity.

I will repeat the three great principles or rules which govern the prophetic signs of this book.

1. The parts and properties which constitute the natural world, are metaphorical of certain corresponding parts and properties which are found in a political system or world.

2. The several parts and properties which are peculiar to an animal body, are metaphorical of certain corresponding parts and properties peculiar to a body corporate, a body politic, an organized community of human beings.

3. The several parts and properties belonging to the Jewish economy, are metaphorical of certain corresponding parts and properties belonging to the Christian economy.

Following these general rules in determining the concealed sense of the signs, the book may be satisfactorily explained, and will be found to accord with the course of events in Roman history, and, commanding our wonder and admiration, will create in us a belief in this word of God and testimony of Jesus Christ, which nothing can shake.

Seals opened are significant of secrets revealed; trumpets sounded are significant of woes, judgments inflicted.

The first six seals reach to the close of the fourth century, after the general lapse into the invocation of the martyrs, and before the general invasion of the Barbarians.

The seventh seal consists of seven trumpets, and when opened, the seven trumpets sound in succession. They por-

tend certain penal inflictions upon the Roman political system, on account of the wrongs done to Christianity.

The book is a kind of algebra, which shortens the process of obtaining and exhibiting results. It exposes to view in a short compass, events which would otherwise occupy pages of description.

Attaching such corresponding signification to the several sensible objects mentioned, let us proceed to ascertain the meaning concealed under such a covering, in those visions or sensible representations narrated in this book.

In the first three chapters, the Apostle narrates what he had seen and heard of matters relating to his own times, but in the beginning of the 4th chapter, he apprises us that he is going to narrate what he had seen and heard of matters relating to future times.

REVELATION, chap. 4th and 5th.—“After this I looked, and, behold, a door was opened in heaven, and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will show thee things which must be hereafter. And immediately I was in the Spirit: and, behold, a throne was set in heaven, and one sat on the throne. And he that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God. And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast

was like a flying eagle. And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when those beasts give glory, and honor, and thanks to him that sat on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created.

“And I saw in the right hand of him that sat on the throne a book written within and on the back side, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon. And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. And I beheld, and lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a lamb, as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. And he came and took the book out of the right hand of him that sat upon the throne. And when he had taken the book, the four beasts and four and twenty elders, fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and

tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne, and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on earth, and under the earth, and such as are in the sea, and all that are in them, heard I, saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever."

Being in the spirit, in the power of the spirit of prophecy the apostle sees a throne in heaven—the temple, and one sitting upon the throne, who was of a majestic appearance, and was encircled with a rainbow of a greenish hue. Circularly were twenty-four elders or senators, seated on twenty-four thrones. They were clothed in white robes, and crowned with golden crowns. Before the throne were seven burning lamps of fire, and also a sea of glass. In the middle space of the throne, and in a circle of the throne, were four beasts, life-beings; the first was like a lion, the second like a calf, the third had a human face, and the fourth was like a flying eagle. They were full of eyes within. They had each one about him six wings in a circle. After certain acts of worship by the four life-beings, and the twenty-four senators, the apostle notices in the right hand of him that sat upon the throne, a book or roll written on both sides, and sealed with seven seals; and no one in the universe was found worthy to open the book, or to look upon or read it, with the exception of a Lamb that had the appearance of having been slain, and that had seven horns and seven eyes.

He sees the Lamb take the book out of the right hand of the person on the throne, whereupon not only the twenty-four senators, but also the four life-beings, fall down before the Lamb, and then sing a new song in which they ascribe their redemption and regal priesthood to the blood and merits of the slain Lamb.

In the ascription of praise to the slain Lamb, they are followed by innumerable angels or ministers, who encircled the senators, the four life-beings, and the throne. First was the throne and him that sat upon it. Near the throne were the Lamb and seven burning lamps of fire; next in a circle of the throne were the four life-beings, with the twenty-four senators; and in a circle beyond, were the myriads of angels or ministers. (See the diagram.)

There was in the temple of Solomon, between the altar of incense and the altar of animal sacrifices, a brazen sea containing the water used by the priests in washing and cleansing themselves in the course of their services in the sanctuary. Here it is a sea made of glass, and is significant of the blood of Christ, which cleanseth from all sin.

The seven burning lamps of fire are emblematic of the gifts of the Spirit of God. Though the gifts are manifold, yet St. Paul teaches us that they proceed from one and the self-same Spirit, dividing to every one severally as he will. The number seven is significant of fulness, perfection, completeness.

The Lamb represents Christ in his mediation of atonement. He was the sacrifice as well as the high priest. He offered himself a sacrifice for sin once for all—once, and not again. The same sacrifices under the law had to be repeated, but not so with his sacrifice.

His seven horns and seven eyes denote the fulness of his divine power and divine knowledge. In him dwelleth all the fulness of the Godhead bodily.

The four beasts—the four ones of life—with the twenty-

THRONE



L



Angels

Elders

Elders

Angels

SEA

Martyrs
and
Saints

Martyrs
and
Saints

A Fire

Martyrs below

the Altar

The court cast out and given to idolaters

four elders, and innumerable angels or ministers, are figures founded on the Aaronic priesthood. There were originally four sons of Aaron, but two of them being struck dead for their impiety in using strange fire in the burning of incense, and leaving no children, two only were left to propagate the priestly life.

These two heads of courses having greatly multiplied, were in the time of David divided into twenty-four courses, or lines, or divisions.

After their return from the captivity at Babylon to Judea, there were found only four of those courses, and these were subsequently divided into twenty-four, with their respective heads or chiefs.

The four cherubim, or creatures of life described by Eze-kiel, may represent these four fountain-heads of priests who returned from Babylon, and were the powers or parents of life to all the future priesthood.

The four living creatures of life, no doubt, have the word living, or life, given to them in the sense in which it was given to Eve. She was called Eva, that is, living, because she was the mother of all living—of all life.

The four heads or courses of priests that returned from Babylon were the parents—the paternal powers of life to the future priesthood—and hence the living creatures are four.

Besides, as the children of the same parents could not intermarry, it required the four parents of two different families to propagate a line or course of priests. Is this the reason why each one of the creatures of life has four faces, four wings, two cloven feet, consisting of four parts, and a wheel within a wheel going on four sides? They were full of eyes, to signify that they were the learned and knowing of the nation. The priest's lips should keep knowledge.

It was the business of the priesthood to diffuse and perpetuate all kinds of learning, especially that of the law.

The four living ones, described by St. John, differ from those of Ezekiel, to suit the circumstances of the Christian priesthood or ministry.

If we substitute the word ordination for birth, and the word succession for course or lineage, we have the successions of the Christian ministry from the apostles, the primary parents, or powers, or sources of ministerial life.

The apostles were endowed with power, authority, ministerial life, to ordain others to the Christian ministry, who again were to ordain others down to the end of the world.

It is not necessary that we should understand the numbers 4 or 24 in a definite sense, or that we should thus understand the numbers 7, or 1200, or 144,000.

The number four may be applied to the apostolic ministry, because they were sent out into the four quarters of the earth ; and because they were to go forth into all the world, they are invested with wings.

They are full of eyes, to signify the plenary inspiration and knowledge with which they were endowed beyond all other Christian ministers.

The twenty-four elders may represent the stationed ministry as multiplied in a subsequent age ; and the myriads of angels or ministers may represent the Christian ministry of all future ages.

In the time of Constantine, in the 4th century, the Christian ministry, in its successions from the apostles, had multiplied in the Roman empire to 1800 bishops of cities ; 1000 were seated in the Greek provinces, and 800 in the Latin.

The Roman empire was an empire of cities, and the Christian Catholic Church was made up of city churches.

All the Christians of a city constituted a distinct corporate body or church.

Jerusalem was the first Christian church of Jewish believers ; and Antioch, the first Christian church of Gentile believers.

We have in this prophecy a summary of the history of Rome during the long period of her dominion, in corporate power, and sovereignty, and in matters of religion.

It divides that period into three portions of time. The first portion extends from the end of the first century to the close of the third. The second portion extends from the close of the third century to the end of a certain 1260 years. The third portion, according to the prophet Daniel, is a period of seventy-five years from the end of the 1260 years, being the finishing time of the dominion of the city of Rome over the people of God.

In the first portion of time, it treats of Roman dominion as a corporate power.

In the second portion it gives us, first, a history of the affairs of religion to the end of the period, and then returns, to give us the history of corporate power to the same date.

In the third period it follows the same order, tracing, first, the course of religion, and then the course of corporate power, down to the final extinction of Roman dominion, and the beginning of Christian dominion, in which there is no respect to person or nation, and in which no one people or community will have dominion over another.

The first four seals treat of Roman dominion as a corporate power, and extend from the end of the first century down to the close of the third.

In the age of St. John, who died at the close of the first century, the Romans constituted a corporate body, in which the military power was dominant.

The emperor governed the republic or commonwealth as the prince, the commander-in-chief of the army.

A horse with his rider is a pertinent figure of the imperial military despotism.

Four different horses with their different riders, prefigure the four stages of deterioration through which the military imperial despotism was to pass, down to the reign of Dio-

clesian, who changed the despotism of the camp into the despotism of a court of several sovereigns, attempting to establish a general uniformity of religion.

Gibbon begins his historical work with the prosperous condition of Roman dominion in the century following that of St. John.

He describes it as a military despotism, with the image of a free constitution, and in relating the course of its decline and fall, he mentions the four distinct stages in the process of degeneration, in the very same order of succession in which they have been prefigured in this prophecy.

“And I saw when the Lamb opened one of the seals. And I heard as it were the noise of thunder, one of the four beasts, saying, Come and see. And I saw, and behold a white horse : and he that sat on him had a bow : and a crown was given unto him : and he went forth conquering and to conquer.”

The horse with his rider represents Roman power, as a military corporation under the direction and control of emperors.

The military force constituted the foundation of the imperial government. The very word emperor, in its original import, signified a general or commander of an army.

White is the emblem of justice and innocence. The white color of the horse is intended to exhibit the army as yet innocent of the vices and crimes peculiar to a military corporation, when it becomes the controlling or ruling power.

The bow is the symbol of power in war, while the crown is the symbol of monarchical authority—the authority of the supreme magistrate.

The rider with the bow and the crown, going forth conquering and to conquer, represents a succession of emperors, who, by their ability in war and in civil government, would command universal submission, and secure universal order and prosperity. And such was the character of the army

and of the emperors, in the period that immediately followed the age of St. John.

Ireneus, Origen and other early Christian writers concur in saying, that St. John received these visions in the latter part of the reign of the Emperor Domitian. And if any man, says Gibbon (3 chap.), were called to fix the period in the history of the world, when the human race was most happy and prosperous, he would, without hesitation, name that which elapsed from the death of Domitian to the accession of Commodus. The vast extent of the Roman empire was governed by absolute power, under the guidance of virtue and wisdom. The armies were restrained by the firm, but gentle hand of four successive emperors, whose characters and authority commanded involuntary respect.

During a period of fourscore years (Gibbon, 1 chap.), the public administration was conducted by the virtue and abilities of Nerva, Trajan, Hadrian, and the two Antonines. Within two years after the death of Domitian, Trajan succeeded to the empire. He was a warlike prince and an able general, and his "reign of twenty years was a succession of military victories and conquests. Every day the astonished Senate received the intelligence of new names and new nations, that acknowledged his sway."

We should name the Emperor Trajan, if we might select a single emperor, to represent the rider on the white horse with the bow and the crown, going forth conquering and to conquer.

"The next three successors of Trajan, though they did not pursue his system of conquest, yet commanded the respect of the surrounding nations by the terror of the Roman arms, and the moderation and justice of their conduct. They endeavored to convince mankind that the Roman power, placed above the temptation of conquest, was actuated by love of order and justice. And hence the fiercest

Barbarians frequently submitted their differences to the arbitration of the emperor."

Marcus Aurelius was the last emperor who made the good of his subjects the chief object of his government, and with him expired the virtue and glory of the army and of imperial power.

Thus from the end of the first century, when St. John had just finished his labors and his life, down to the year when Commodus became emperor, the Roman army as a body or corporation, exhibited a fair character for moderation and justice towards the rest of the empire, and was commanded by a succession of princes distinguished for ability and success, both in war and in civil government.

But from the accession of Commodus, the army exhibited a new character, and came under the conduct of a new kind of emperors.

"And when he had opened the second seal, I heard the second beast say, Come and see. And there went out another horse, that was red (of fire), and power was given to him to take peace from the earth, and that they should kill one another: and there was given to him a great sword."

The color red or of fire, is significant of anger, wrath, hostility, and by the red or fiery color of the horse, we are taught that the army would now appear in an angry and hostile aspect towards the rest of the empire. Such an angry and hostile spirit in the army was made manifest in the reign of Commodus, who, by the impunity with which he executed his bloody vengeance upon Senators and citizens, taught the soldiers the weakness of the Senate, and of the civil authority, and their own power and importance in the government, and thus led them to usurp the right of electing the emperor—a right which had hitherto belonged to the civil authority. By the power or permission given to the rider on this horse, to take peace from the earth, and that they should kill one

another, we are to understand that the course of the imperial administration would be attended with strife and war among the Romans themselves. And such was the fact in the reigns of Commodus and of his immediate successors. In the reign of Commodus, the concord which had hitherto existed between the army and the civil authority, was changed into discord and strife, and at his death, the whole empire was involved in the evils of civil war.

Besides the power or permission given to this rider to create discord and civil war among the Romans, there was also given unto him a great sword. To the rider with the bow on the white horse there was given a crown, but to the rider on the red horse there was given a great sword.

While the bow and the crown are symbolic, both of military and civil power, they do not convey prominently, the idea of penal power, which the sword does. The great sword, therefore, given to the rider on the second horse, gives us to understand that it would be the policy of the emperors represented by this rider to maintain the order and submission of the empire by the severity and terror of sanguinary penal inflictions.

Commodus set the example of the cruel use of this absolute and terrible power, with which he was invested. But if we might select a single emperor, we should name Septimus Severus as the rider on the red horse, who had permission to create discord and war on the Roman earth, and to whom was given the great sword. He established himself upon the imperial throne at the expense of a bloody civil war, which convulsed the whole empire. And he was cruel and severe in the exercise of his power over the lives of his subjects. He sentenced to a bloody execution, illustrious females and Roman Senators, and many of the noblest provincials of Gaul and Spain. He was cruel on system, and wrote a treatise in vindication of his excessive severity in the punishment of political offenders. Gibbon, in the chapters

containing this period of Roman history, begins with a short paragraph on the power of the sword, which the emperors now without disguise used as the instrument of government. The emperors now no longer took pains to conceal the fact, of the ascendancy and supremacy of the sword—the military power as a penal power.

“And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo, a black horse, and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny, and see that thou hurt not the oil and the wine.”

Black being the sign of affliction, and of grief, and mourning, we may learn from the black color of the horse, that the army would now exhibit itself in a character afflictive and grievous to the rest of the empire—exhibit the character of a grievous military despotism. And with this character of the army will correspond the character of the imperial administration.

The pair of balances, or the yoke which the rider has in his hand, is the sign of severe justice, or heavy and grievous oppression. And the high price of wheat and barley, and the caution not to hurt or adulterate the oil and the wine—implying a great scarcity of these articles, signify that this heavy and grievous military imperial oppression would fall upon the cultivators of the soil, and prove detrimental to agriculture. It was the saying of a Persian monarch, that the authority of a prince must be defended by a military force; that force can only be maintained by taxes; all taxes must at last fall upon agriculture, and agriculture can never flourish, but under the protection of justice and moderation.

When the emperors came to depend wholly upon the army for their election and power, it became their principal

object to secure the affection of that body, and they began to esteem the good opinion of the citizens as of little moment.

They increased the pay of the soldiers to an extravagant degree, and began to confer upon them extraordinary donations, on every public occasion of danger or festivity. And this excessive increase of their pay, and of donations, compelled the emperors to increase the weight of taxes, which falling upon the productions of the soil and enhancing their prices, pressed heavily upon the indigent classes of society. And the extravagant expenditure and consumption of the army, and of the imperial government, which had to be supplied by the industrious and producing classes, now began to be felt as a heavy and grievous yoke.

We may begin this period of imperial oppressive taxation with the emperor Caracalla, the son of Severus, and extend it down beyond the emperor Maximin.

The sixth chapter of Gibbon dwells upon this period. In the last part of that chapter, before he begins in the next chapter to narrate the oppression and tyranny of Maximin, he thinks it the proper time and place to give us a short account of imperial taxation and oppression. He begins the period of oppressive imperial taxation with the Emperor Caracalla, the son and successor of Septimus Severus, whose policy it was to lavish his favors and gifts upon the army. But the liberality of the father, says the historian, had been restrained by prudence, and his indulgence to the troops, was tempered by firmness and authority. The careless profusion of the son was the policy of one reign, and the inevitable ruin of the army, and of the empire. The vigor of the soldiers, instead of being confirmed by the severe discipline of the camps, melted away in the luxuries of cities. The excessive increase of their pay and donations exhausted the state to enrich the military order.

“The rapacious son of Severus was not contented with such a measure of taxation as had appeared sufficient to his

moderate predecessors, but during his reign, he crushed alike every part of the empire under the weight of his iron sceptre"—his iron yoke.

This emperor used the most iniquitous means to obtain money for purchasing the venal support of the army. He confiscated the property of the richest men in Rome. He impoverished his subjects in all the provinces of the empire, by his excessive taxes, that he might give away immense sums to his guards, and pay heavy annuities to the barbarians on the frontiers. He granted to all the free inhabitants of the empire, the name and privileges of Romans, in order that he might derive from them additional taxes.

"When all the provincials," says Gibbon, "became liable to the peculiar impositions of Roman citizens, they seemed to acquire a legal exemption from the tributes which they had paid in their former condition as subjects. Such were not the maxims of government adopted by Caracalla and his pretended son. The old as well as the new taxes were at the same time levied in the provinces. In the course of this history, we shall be too often summoned to explain the land tax—the capitation and the heavy contributions of corn, wine, oil, and meat, which were exacted from these provinces for the use of the court, the army, and the capitol."

The Emperor Maximin may be adduced as a conspicuous representative of the rider on the black horse, who had in his hand a yoke, and who was followed with the cry of scarcity and oppression.

"This tyrant's avarice," says Gibbon, "stimulated by the insatiate desires of the soldiers, at length attacked the public property. Every city of the empire was possessed of an independent revenue, destined to purchase corn for the multitude, and to supply the expenses of the games and entertainments. By a single act of authority the whole mass of wealth was at once confiscated for the use of the

imperial treasury. The temples were stripped of their most valuable offerings of gold and silver, and the statues of gods, heroes, and emperors were melted down, and coined into money. These impious orders could not be executed without tumults and massacres, as in many places the people chose rather to die in the defence of their altars, than to behold in the midst of peace their cities exposed to the rapine and cruelty of war. Throughout the Roman world, a general cry of indignation was heard imploring vengeance on the common enemy of human kind, and at length, by an act of private oppression, a peaceful and unarmed province was driven into rebellion against him."

After the death of Maximin, there was a short intermission of military oppression, until in the reign of the emperor Philip, the army and the imperial government exhibiting the signs of division and dissolution, inflicted on the empire all the evils of military rule and despotism.

"And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. And I looked and behold a pale horse! and his name that sat on him was Death, and hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth."

The original word for pale is more commonly translated green. And the color green, when it qualifies grass, or vegetation, denotes health and vigor, but it has an opposite signification when it is used to qualify an animal body. It then denotes a state of decay and corruption.

This horse had on him a rider called death, and is accompanied by hell. Mortality and corruption are here personified. The color of the horse portends that the army during this period would exhibit symptoms of approaching dissolution—while death and hell portend that the calamities in-

flicted upon the Roman people, by imperial power during this period, would be of the most disastrous nature.

The sword is the emblem of death inflicted by the civil magistrate or in war—hunger denotes want of the necessities of life; death signifies pestilence, while the beasts, wild beasts of the earth, signify bodies, or combinations of men, whose object is rapine and prey.

The meaning of the whole is that the army and the imperial government approaching a state of dissolution, would be accompanied in their course by great mortality among the Romans, occasioned by penal executions and civil war—by famine, by pestilence, and by rapacious combinations, or bodies of violent men. This period of Roman history extends from the reign of the emperor Philip down to the death of Galienus. To the undiscerning eye of the vulgar, says Gibbon, Philip appeared a monarch, no less powerful than Hadrian, or Augustus, had formerly been. “The form of the monarchy was still the same, but the animating health and vigor were gone.”

This author commences the chapter which relates the history of this period in the following language:—

“From the great secular games celebrated by Philip (A.D. 248), to the death of the emperor Galienus (A.D. 268), there elapsed twenty years of shame and misfortune. During that calamitous period, every instant of time was marked, every province of the Roman world was afflicted by barbarous invaders, and military tyrants (wild beasts), and the ruined *empire seemed to approach* the last and fatal moment of its dissolution,” and he concludes the chapter in the following language, relating to a general famine which prevailed during this period. This long and general famine, says he, “was the inevitable consequence of rapine and oppression, which extirpated the produce of the present, and the hope of future harvests. Famine is almost always followed

by epidemical diseases, the effect of scanty and unwholesome food.

“Other causes must, however, have contributed to the furious plague, which, from the year 250 to the year 265, raged without interruption in every province, every city, and almost every family of the Roman empire. During some time 5000 persons died daily at Rome, and many towns that had escaped the hands of the barbarians were entirely depopulated. Could we venture to extend the mortality of Alexandria to the provinces of the empire, we might suspect that war (the sword), pestilence (death), and famine (hunger), had consumed in a few years a moiety of the human species.”

During the reign of Galienus, the imperial throne was contested by nineteen pretenders, and the empire infested by a general irruption of the barbarians, so that while the public forces of the state were dissipated in private quarrels, the defenceless provinces lay exposed to every invader. “The bravest usurpers were compelled, by the perplexity of their situation, to conclude ignominious treaties with the common enemy, to purchase with oppressive tributes the neutrality or service of the barbarians, and to introduce hostile and independent nations into the heart of the Roman monarchy. Such were the barbarians, and such the tyrants, who, under the reigns of Valerian and Galienus, *dismembered the provinces, and reduced the empire to the lowest pitch of disgrace and ruin, from which it seemed impossible that it should ever emerge.*” For its escape from utter ruin, it was chiefly indebted to the emperor Aurelian—but even, in a battle fought with the barbarians under this able emperor, the Romans received so severe a blow, that the immediate dissolution of the empire was apprehended.

This, indeed, was the last stage of the imperial government, considered as a military power dominant.

After this calamitous period, a revolution in the Roman

constitution was begun by Diocletian, and consummated by Constantine and his successors. One of the principles of the new system introduced by Diocletian was division. He divided the empire—the provinces, and every branch of the civil as well as military administration.

The object of such division was to establish a proper balance between the civil and military powers. But this division of power which had been commenced by Diocletian and improved by Constantine and his successors, while it secured the tranquillity of the emperor, destroyed the vigor and power of the army.

The imperial power became a simple despotism, with more of a political than of a military character. The great curse of the Romans during several centuries had been military despotism, but the license of the turbulent soldiery was now checked and restrained by the pride and pomp with which the civil and imperial authority was surrounded, and the despotism of a court was put in place of the despotism of a camp, and thus the Roman power ceased to be a military despotism, and in the next period of Roman history it appears in the character of a religious despotism, attempting the extermination of Christianity. And consequently the horse is no longer used to represent the Romans as a body corporate, but a different animal is used for this purpose in a subsequent (12th) chapter.

With this seal the prophecy discontinues to treat of the Romans as a corporate power, and proceeds to treat of religious affairs, from the time of Dioclesian down to the end of a certain 1260 years, and then returns to treat of corporate power during the same period of time.

DISCOURSE II.

REV. vi. 9-11.

“And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held. And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them: and it was said unto them, that they should rest yet for a little season, until their fellow servants also, and their brethren which should be killed as they were, should be fulfilled.”

HERE the souls or persons of those who had sacrificed their lives for their Christian faith and testimony are represented as below the altar, and from thence calling upon God with a loud voice, and inquiring how much longer he would allow the dwellers on the earth—the pagan Romans—to shed the blood of Christians with impunity. And the purport of the answer to their inquiry was, that they should wait patiently for a short time until the pagan Romans, in their sanguinary persecution of Christians, had filled up a certain measure, beyond which the judgment of God would overtake them, and deprive them of their persecuting power.

From the contents of this fifth seal we learn that the teachers and professors of Christianity were now to suffer a short but final period of sanguinary persecution at the hands of the pagan Romans.

This period of pagan Roman persecution began in the reign of Diocletian. It terminated upon the accession of Constantine to the undivided imperial throne, when the pagans lost their power and influence with the government, and were no longer allowed to persecute men unto death merely because they were Christians. Whenever any great calamity

befell the empire, such as civil war, or famine, or pestilence, the pagans ascribed it to the Christians for neglecting the established worship, and not only vented their rage against them in popular outbreaks, but persuaded and stirred up the government to punish and exterminate what they termed a pestilent sect.

If the Tiber (says Tertullian, who lived in the second century) has overflowed its banks, or the Nile has not overflowed ; if heaven has refused its rain ; if the earth has been shaken ; if famine or plague has spread its ravages, the cry is immediately raised—"Away with the Christians to the lions." It was the mistaken belief of the pagans that the prosperity of the empire was connected with the due observance of the established religion, and hence, when they found themselves suffering under some general misfortune and calamity, they regarded such misfortune and calamity as evidences of the displeasure of the gods for the neglect of their worship.

Now, as Christianity was every year drawing away multitudes from the pagan worship, and bringing that worship into neglect and disuse, the cry against them upon every repetition of calamity that befell the empire became louder and louder, urging the government to use severe measures with the teachers and professors of Christianity, in order to stop the progress of that pestilent religion. At length, after a period of extraordinary public calamity, which the pagans ascribed to the prevalence of Christianity, and the consequent neglect of the pagan worship, they prevailed upon the government, in the reign of Diocletian, to attempt the utter extermination of the Christian religion, and, to this end, to commence against its teachers and professors a persecution more general and sanguinary than any preceding one. "It lasted ten whole years, and exceeded all the preceding in its indiscriminate massacres and severities. Such multitudes of Christians suffered death in all the provinces of the empire,

that the emperors believed that they had accomplished their purpose, and completely extirpated Christianity. They told the world in a pompous inscription that they had extinguished the Christian name and superstition, and everywhere restored the worship of the gods to its former purity and lustre." Their triumph, however, was but short, and was the precursor of the utter ruin of paganism as the established religion. These violent means which the government employed to extirpate Christianity, only hastened the political destruction of paganism.

For the noble and devoted constancy with which many Christians endured martyrdom, excited the admiration of the best portion of the Gentile world, and led them into an examination of the gospel, which was followed with a conviction of its divine origin and authority. And to the patience and fidelity with which they adhered to their religion at the sacrifice of their property and their lives, are we in a great measure indebted that Christianity survived its pagan persecutions, and has been transmitted down to our days, and it is for this reason that we modern Christians honor their memory and regard their blood as the seed of the church. This period of Roman history has been commonly termed the era of martyrs.

But we are now in the sixth seal, approaching a terrible catastrophe, which befell the pagan Roman world.

Chapter 6th, 12-17. "And I beheld when he had opened the sixth seal, and lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood. And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains and the mighty men, and every bond man, and every free man

hid themselves in the dens, and in the rocks of the mountains. And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb. For the great day of his wrath is come; and who shall be able to stand?"

In the scene of this sixth seal, the apostle witnesses a shaking or concussion, which affects the heavens as well as the earth. The sun becomes perfectly black, and the moon assumes the color of blood—the stars are seen falling from heaven, as fruit from a shaken tree, and the whole heaven departs out of sight, as the contents of an opened roll disappear when the opened roll is allowed to fly together. The pagan heaven, the pagan sun, moon, and stars—the pagan lights are now laid aside as we lay aside a manuscript, or book after we have read it, and have no further present use for it.

The old lights of the Roman world—that is the teachers, and philosophers, and priests, and rulers, and emperors of the pagan school, are now removed from their high places of influence, and cease to rule intellectually and morally the Roman world.

The ruin of the pagan religion, says Gibbon, is described by the Sophists, as a dreadful and an amazing prodigy, which covered the earth with darkness and restored the ancient dominion of chaos and of night.

But the mountains and islands were also affected by this concussion.

Mountains represent the population of Roman communities—of cities of eminence and power. While islands correspond to the population of communities or cities called colonies, and located among foreign nations. These mountains and islands do not depart away as do the heavens, but they are merely removed out of their places, and this removal answers to those changes introduced among the subject population in the reign of Constantine, by a new division and

arrangement of the empire, into prefectures and dioceses, and provinces. In this new division and arrangement, the different portions of the subject population were placed in positions somewhat different from those in which they had previously stood towards each other. Rome for instance was now made to share her place and position as the capital city of the empire with Constantinople, and thus both cities were to some extent removed from their previous positions, in respect to political rank and importance. We further learn that these extraordinary events in the Roman heaven and earth are witnessed with great alarm by the men of the earth—the pagan worshippers. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man—all the priests and ministers of pagan worship, from the highest to the lowest, hid themselves in the dens, and in the rocks of the mountains, calling upon the rocks and mountains to fall upon them and hide them from the face of him that sitteth upon the throne, and from the wrath of the Lamb. For the great day of his wrath is come; and who shall be able to stand? The day has come for Christianity to execute retribution upon us, and to treat us as we treated her, and now we ministers of the pagan worship, in the practice of our vocation must seek places of concealment and obscurity, and retire into the country and villages among the ignorant and the rustic.

The old religion after it had become an illegal religion retired into obscure villages and rural districts, where it was less exposed to the notice of government, and where the pagans endeavored to elude the laws against them by disguising their religious, under the appearance of convivial, meetings. As the population of the rural districts was generally ignorant and consisted for the most part of slaves—the old religion maintained its ground among them for a considerable time.

The original word from which pagan is derived signified

at first the neighborhood, who frequented the same fountain—afterwards it came to be synonymous with rustics—the word peasant is a corruption of the word pagan.

As Christianity gradually obtained possession of the cities, the old religion retired and languished in rural districts and insignificant villages, and hence its votaries received the name of pagans.

The period of history unfolding these changes was that which intervened between Constantine and Theodosius—and comprehended the greatest part of the fourth century.

But we have not yet finished the contents of the sixth seal; another event occurs under this seal and during this period, namely, a great falling away from a pure Christian worship.

REV. vii. 1. "And after these things, I saw four angels, standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree."

The four winds of the earth represent those nations who were disposed to war and violence, and who were restrained by the Roman armies from devastating the empire.

Diocletian, convinced that the abilities of a single man were inadequate to the public defence, associated three colleagues in the exercise of the supreme power, both civil and military. He discovered that the empire, assailed on every side, required on every side the presence of a great army, and of an emperor. He therefore divided the empire into four parts, and assigned to each part an emperor, and an army for its defence. The strength of the legions was thus distributed among four partners of sovereignty. Every one was sovereign within his own jurisdiction; but their united authority extended over the whole monarchy, and each one of them was prepared to assist his colleagues with his counsel and his presence.

Though the division of the imperial power among four sovereigns did not long survive the reign of Diocletian, yet the same numerical division of the frontiers and of the legions

was continued under Constantine, after he had united in his single person the whole of the imperial sovereignty.

Instead of the four emperors, the defence of the four frontiers was, under Constantine and his successors, committed to four chief commanders. The number four, which is applied to the angels and to the winds, may be meant to correspond to these four divisions of the military power, created for the purpose of defending the empire from the elements of violence, on or within its four frontiers. But we may understand the word four in the sense of universality, and then the four angels holding the four winds, will convey the idea that the Roman armies, placed in every part of the empire for its defence, were to continue for some time longer to hold in check the power of the barbarians, and to restrain them from a universal outbreak upon the empire.

The Roman armies kept these barbarians under restraint until after the death of Theodosius, A.D. 395.

In the second and third verses, the apostle relates that he "saw another angel ascending from the East, having the seal of the living God. And he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, nor the sea, neither the trees, till we have sealed the servants of God in their foreheads."

This symbolic representation is of a similar nature and import to that of the prophet Ezekiel.

At a time when the inhabitants of Jerusalem had, with some few exceptions, fallen from the pure worship of God into idolatrous practices, the prophet Ezekiel, ix. 1-6, in a vision sees six men, each with a destroying or slaughter weapon in his hand, and among these six he sees a seventh, clothed in linen, with a writer's ink-horn by his side. This man with the writer's ink-horn by his side, is commanded to go through the city and put a mark upon the foreheads of the few faithful worshippers that sighed and lamented for all

the idolatrous abominations that were done in the midst of the city. While the six men with the slaughter weapons in their hands, were commanded to go after him, and without exception, and without pity, smite and slay all who had not the mark upon their foreheads. All this was intended to intimate that a small remnant of faithful servants and worshippers of God would be preserved through the predicted calamity which was about to befall Jerusalem, for the unlawful and idolatrous worship to which the great majority of her people were addicted. So also the symbolic representation of St. John, foretells that Roman Christians, with the exception of a small remnant or minority, would fall away from a pure Christian worship into idolatrous practices, before that universal and terrible irruption of the Barbarians, which occurred upon the death of Theodosius at the end of the fourth century. It foretells that this remnant of religious worshippers should survive the calamitous period that followed this terrible irruption, and that they should be known and distinguished by the public profession and practice of a pure worship, free from idolatrous innovations.

As in the days of Elijah, when nearly the whole of the ten tribes of Israel had become idolators, God reserved for himself a remnant of seven thousand men who had not bowed the knee to the image of Baal. So during this period of the general falling away of Roman Christians, God reserved a remnant or minority of faithful servants to perpetuate a pure Christian worship. They would, however, be but a small remnant or minority. The apostasy is here to be understood in its individual (not corporate) character. Verse 4. "And I heard the number of them that were sealed. And there were sealed an hundred and forty-four thousand, of all the tribes of the children of Israel—twelve thousand of every tribe—there being twelve tribes."

As the nation of Israel numbered about five millions, an hundred and forty-four thousand was a small minority.

The different tribes of Israel represent the different Roman Churches or Christian communities, and the persons sealed on their foreheads represent the comparatively few individuals who should escape the prevailing idolatrous example, and adhere to the profession and practice of a pure Christian worship.

This numerous falling away of Roman Christians into pagan worship, occupies the period between Constantine and Theodosius, and was developed before the barbarians at the end of the fourth century began on every side to break loose upon the empire. The ancient Christians (Waddington, chap. viii.) continued to shun with a pious horror, which persecution exasperated, and which time did not mitigate, every approach to paganism and idolatry. "So definite and so broad was the space which, on this point at least, separated the two religions, that it seemed impossible that either of them should overstep it, or that any compromise could ever be effected between principles so fundamentally hostile. Yet the contrary result took place, and a reconciliation, which in the beginning of the fourth century could not easily have been imagined, was virtually accomplished before its termination. . . . We blush when we discover the most distinguished writers of the fourth century, Athanasius, Eusebius the historian, Gregory, Nazianzen, Chrysostom, Jerome, and Augustin, engaged in shameful conspiracy against their religion, while they exaggerate the merit of the martyrs, assert or insinuate their immediate sanctification, and claim for them a sort of reverence which could not easily be distinguished from worship. In this age, and from this cause, arose the stupid veneration for bones and relics; it was inculcated and believed that prayer was never so surely efficacious as when offered at the tomb of some saint or some holy person—the number of such tombs was then multiplied; at all of them miracles, and prophecies, and prodigies, and visions, were exhibited and recorded; and

the spirit of the gospel was forgotten in the practice of forbidden ceremonies, and the belief of impious fables. Such were the unworthy advances which were made by (Roman) Christianity, and encouraged by her leading ministers, with the view to reconcile at least her external differences with paganism, and no doubt they were very effectual in alluring those easy polytheists whose piety was satisfied with numerous festivals in celebration of the exploits of mortals deified, for, with them, the change was only in the name of the deity, not in the principles of the religion. And by this shameful compromise, the Church was filled by numerous converts, who believed, and who were probably taught to believe, that the worship which they had deserted was by no means essentially dissimilar from that which they had embraced, and who continued after their admission to perpetuate and exaggerate those corruptions, by which alone the resemblance was created. . . . The immediate object of these concessions to the genius of paganism was accomplished—to diminish the numerical display of polytheism, and prematurely to crowd the churches and processions with nominal Christians. But the lasting result has been to darken and disfigure the features of Christianity, not in one race only, or for one age, but through a period of which fourteen centuries have already been accomplished, and of which we cannot yet foresee the termination.”

It must be observed, that the pagans on their side made the concession of sacrifice, or at least of immolation, which was the centre of their whole system. They were indulged with a sort of polytheism of saints and martyrs; and even sensible objects of worship were not withheld from them. But these beings were to be approached only with prayer and supplication; and if it were presently found expedient to permit offerings to be made to them, their shrines were never contaminated by the blood of victims. Gibbon, chap.

xxviii., writes, if, in the beginning of the fifth century, Tertullian or Lactantius had been suddenly raised from the dead to assist at the festival of some popular saint or martyr, they would have gazed with astonishment and indignation on the profane spectacle which had succeeded to the pure and spiritual worship of a Christian congregation. It must ingenuously be confessed that the ministers of the Catholic Church "imitated the profane model which they were impatient to destroy. The most respectable bishops persuaded themselves that the ignorant rustics would more cheerfully renounce the superstitions of paganism, if they found some resemblance, some compensation, in the bosom of Christianity. The religion of Constantine achieved in less than a century the final conquest of the Roman empire; but the victors themselves were insensibly subdued by the arts of their vanquished rivals. . . . The sublime and simple theology of the primitive Christians was gradually corrupted, and the monarchy of heaven (already clouded by metaphysical subtleties) was degraded by the introduction of a popular mythology, which tended to restore the reign of polytheism. In the long period of twelve hundred "years which elapsed between the reign of Constantine and the Reformation of Luther, the worship of saints and relics corrupted the pure and perfect simplicity of the Christian model."

This numerous departure from the Christian faith into the demon or mediator worship of the pagan Greeks and Romans, is mentioned by St. Paul as a subject of distinct prediction. The spirit of inspiration had made known to him and the Christians of his day that, in the course of the Christian dispensation, certain of its professors would, through the dissimulation and falsehood of monks, be seduced into those errors which then prevailed among the Greeks and Romans concerning the offices of demons or mediators, and the honor and worship to be rendered to them.

Notwithstanding, however, this numerous apostasy, which commenced at so early a date, there have been, in every age since, Christians who have retained and practised a worship free from these idolatrous innovations. Yet these have hitherto, and do now constitute but a small minority, in comparison with the two hundred millions of Greek and Latin Christians who have departed from the simplicity of Christian worship, to invoke the mediation and intercession of departed saints, as their ancient fathers did the pagan demons and heroes.

Verses 9-17. "After this, I beheld, and lo, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne and before the Lamb, clothed with white robes, and palms in their hands, and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces and worshipped God, saying, Amen, blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever, Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb, therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more: neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

Besides these 144,000 Israelites who remained faithful to

their God, the apostle afterwards sees another great multitude of a similar character, made up of divers nations. This multitude was too great to be numbered. It consisted of those who, in countries and communities not professedly Christian, would be found faithful to God and the Lamb. They have come out of the great tribulation (trial) foretold by the prophet Daniel as an appointed period of 1260 years, during which those who were firm and energetic in maintaining the truth were to fall by the sword and by flame, by captivity and by spoil, to try, to purge, and to make them white. Though these men in their different countries and communities might constitute but small minorities, yet in the course of hundreds of years they would grow into an innumerable multitude. Having come out of the great tribulation, they now stand in the presence of the throne and of the Lamb.

They have palms in their hands, to signify that they have come out of the trial and conflict victorious and triumphant.

They are clothed with white (clear bright) robes, having been washed and made bright in the blood of the Lamb, to signify that with the virtue of that blood they had washed away their sins, and now appear guiltless in the presence of God. Hence they cry with a loud voice, Salvation to our God which sitteth upon the throne, and unto the Lamb.

To encourage to perseverance in the profession of the faith under severe tribulation, we have a brief description of the state of delights to which death introduces those who live and die in the faith of Christ. In the state of paradise or delight into which the dying Christian passes, he is free from every evil incident to the present life, and he meets with Christ, who takes him under his guidance and instruction, and who will see that all his hunger and thirst for pleasure shall be fully gratified, and God shall wipe away all tears from his eyes, being now his kind, reconciled Father.

It was to this immediate state of delight that our Blessed Lord directed the penitent thief, in order to sustain him in

the faith which he professed, in the midst of his agony upon the cross. In the midst of his own agony our Lord did not lose his tender mercy, but graciously condescended to sustain and comfort him with the assurance that before the day closed he should be with him in a state of pleasure. The word paradise is expressive of superlative pleasure.

The apostle Paul had been apprised of the great tribulation that awaited him in the fulfilment of his ministry, and it was to support him when in tribulation, that he was caught up to this state of pleasure and made acquainted with secrets which he might not or could not express.

He has, from his own experience, taught us that to depart hence and be with Christ was a gain, a delight of the heart, far better than life here on earth.

He tells us that our present afflictions are weightless and momentary, in comparison with the heaviness of that eternal glory which hyperbola upon hyperbola—casting weight upon weight—could not poise or raise.

Oh, what an assurance is this, that the moment the spirit of the believer leaves the body, Christ meets it, takes it under his guidance and instruction, and introduces it into fulness of joy in the presence of God, and to the pleasures forever more at his right hand.

No wonder that the believer, thus assured, should sometimes die a joyful and triumphant death.

In this intermediate state of delight, God, and Christ, and the departed spirits of the just will be present with each other in a manner of which we, the living, have had no experience, and of which we can have no conception whatever.

The seal of the living God imprinted on the foreheads of the 144,000, was the name of God as the Father of the Lamb—the Father of Christ—in whom the whole family in heaven and on earth is named.

This name on their foreheads, denotes that they are the

confirmed, spiritual worshippers of God as the Father of Christ, and in Christ their Father.

They render the service of their minds to God as reconciled to them, and as made his children through the Mediator, who gave himself a ransom for them. We perceive from the sixth seal that the practice of persecution was to be a part of the general apostasy from the one and true Mediator; that the persecution would be of a severe nature and of long continuance—hence termed the great tribulation; and that during its continuance there would be multitudes of loyal Christians who would suffer for their loyalty even to the loss of life. We learn from history that in the latter part of the fourth century, when the invocation of the martyrs had become general, the emperor Theodosius the Great had established the principle of persecution. In the space of fifteen years he promulgated as many penal statutes against the different kinds of heresy then existing. These statutes were directed against the ministers, the assemblies, and the persons of the heretics, and attached to certain heresies the penalty of death. The office of Inquisitor of the Faith, a name so deservedly abhorred, was first instituted in the reign of this Christian emperor, and his colleague Maximus was the first among the Christian princes who shed the blood of his Christian subjects on account of their religious opinions. It was Theodosius who authorized the Christians of the established religion to assume the name of Catholic.

At his baptism, as he ascended from the font, he dictated a “solemn edict, requiring all the nations subject to his clemency and moderation, that, according to the discipline of the apostles and the doctrine of the gospel, they should believe the sole deity of the Father, the Son, and the Holy Ghost, under an equal Majesty and a pious Trinity.

“We authorize the followers of this doctrine to assume the title of Catholic Christians, and, as we judge that all others are extravagant madmen, we brand them with the in-

famous name of heretics, and declare that their conventicles shall no longer usurp the respectable appellation of churches. Besides the condemnation of divine justice, they must expect to suffer the severe penalties which our authority, guided by heavenly wisdom, shall think proper to inflict upon them."

Thus, within the course of the fourth century, Catholic Christians had become Roman, polytheistic, and persecuting, and had rendered themselves obnoxious to divine indignation, which no prayers could appease.

The first five seals foretold the four changes in military imperial power followed with the persecuting reign of Dioclesian.

The fifth seal foretold the final judgment and destruction of the old Roman pagan world, to be followed with a general apostasy in the new Roman world professedly Christian.

The 7th seal now foretells the several successive judgments to be inflicted on the Roman world Christian, on account of that speedy general apostasy—giving us additional information concerning that criminal apostasy whereby the empire lost the celestial intercession of the one and only Mediator between God and men.

The sixth seal brought us down to the beginning of the fifth century, when the Christians of the empire with the exception of a small minority had fallen off from a pure Christian worship into the invocation of the martyrs, and into pagan rites and ceremonies, and into the pagan practice of persecution, and when the four winds—the northern nations of Europe and Asia—were about to break loose upon the empire in war and desolation and conquest.

DISCOURSE III.

REV. viii. 1-6.

“And when he had opened the seventh seal, there was silence in heaven about the space of half an hour. And I saw the seven angels which stood before God: and to them were given seven trumpets. And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand. And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake. And the seven angels which had the seven trumpets prepared themselves to sound.”

WE learn under the sixth seal, that the elements of violence and devastation, comprehending various nations of barbarians, were on the eve of being let loose from their restraint, and that a period of judgment and calamity was about to come upon the empire. This period of judgment and calamity begins under the seventh seal. And this fact is strikingly signified by the scenes which take place in the court of heaven, immediately upon the opening of this seal.

The polity of the nation of Israel was a theocracy; the invisible God was the king of the nation; the temple was his palace; his throne was the mercy-seat over the ark of the law and was in the inmost apartment of the palace; the high priest was the mediator between the king and his subjects.

When the nation was in difficulty and adversity and needed the help of their sovereign for deliverance, they had recourse to the high priest to intercede for them—who making propitiation for the sins of the nation, approached the throne and presented their petitions to the king on his throne, offering up to him the fumes of burning incense in a golden censer

upon a golden altar in order that their petitions might come up to him with acceptance.

This part of the Mosaic polity was expressly intended to represent in a figure the Messiah in his mediation of intercession with God in heaven in behalf of his praying people, and it was no doubt so understood by the pious and intelligent Israelites. It was indeed the daily office of the officiating priest to offer the burning incense upon the golden altar in the outer court opposite to the throne in the inmost court, and while the priest was offering the burning incense the people stood without praying—so that the fumes of the incense, and the prayers of the people came up at the same time to the king on the throne. It was however only the high priest, and he but once a year, who was allowed on the great day of annual expiation to enter the inmost court into the immediate presence of the throne, and there intercede for the nation. On that occasion the high priest used a golden censer that was carefully preserved and only used on that occasion.

In the text the angel or officiating high priest after he had offered the incense, returned with the censer to the altar of burnt offerings, and again filling the censer with fire from that altar goes out of the house and dashes censer and fire upon the ground, signifying thereby that he would not preserve it for another occasion—that he was displeased—that he would not again interpose his mediation of intercession for the nation, and that he would leave them in the hands of penal justice, and he further manifested his displeasure in the voices and thunderings and lightnings, and the earthquake which followed. These transactions indicated that the nation was now obnoxious to the wrath and penal justice of their sovereign, and that prayer for or by them would now be of no avail to avert judgment and retribution.

These transactions in respect to the Roman empire signify that the people of the empire had grievously offended God and Christ—that they were obnoxious to the penal justice of

God, and were without a mediator to expiate their offences or make intercession for them—and that all prayer for the empire was useless.

Christ in a preceding chapter in respect to his mediation of propitiation, is represented by a Lamb as if slain; here in respect to his mediation of intercession he is represented by the angel who stands at the altar of burnt offerings, and while there much incense was given him, and taking the incense with the golden censer filled with fire from that altar, proceeds to the golden altar before the throne, and there offers the burning incense, which representing the prayers of saints came up with pleasure and acceptance to God upon his throne. What could more significantly express the great truth of our religion, that our divine Mediator has gone into heaven to appear in the presence of God for us—that he there now liveth to make intercession for his people.

When at the close of the fourth century, the Christians of the Roman empire, with but a small exception, having lapsed into the invocation of the martyrs for celestial intercession, and substituted the sword of persecution for the forbearance and pitifulness and tender mercy of Christ, had failed in their loyalty to the one complete merciful Mediator, and had forfeited his intercessions in the court of heaven, now inspired with righteous indignation, he takes the golden censer and filling it, not with incense, but with the fire of penal justice, he goes out of the house and throws it away—dashing it on the ground, expressing the greatness of his indignation in voices and thunderings and lightnings and an earthquake.

These commotions in the air and on the earth evidently prefigured those wars and collisions in the empire and high places of authority which occurred in the last quarter of the fourth century, and were followed with an earthquake dividing the empire into two divisions of separate bodies politic, Greek and Latin.

This division of the empire, like that of the nation of Israel in the reign of Rehoboam, accelerated the ruin and subversion of the empire by foreign conquest.

God, by the prophet Ezekiel, threatened the land of Israel with four severe judgments from which none were to escape but a small remnant whose ways and doings pleased him, and he declared that though Noah, Daniel, and Job were in the land to intercede for it, they should deliver none but themselves.

He also, by the prophet Jeremiah, threatened the land of Judah with four similar severe judgments for their lapse into the religion of the heathen. And the Lord said unto the prophet: "Pray not for this people for their good. Though Moses and Samuel stood before me, yet my mind could not be toward this people; cast them out of my sight."

As the Christians of the empire with but a small exception had violated the fundamental principles of their religion by recourse to the sword of persecution, and to the celestial intercessions of fictitious mediators that were vanities, they had thereby forfeited the intercession of Christ, and his mind was no longer towards them. They were cast out from the benefit of his celestial intercessions, and all prayer to avert the evils impending over the empire would be of no avail; the empire was doomed to penal inflictions. The time of intercession and prayer for the good of the empire was past, and there was now no escape from divine indignation and retribution. The first Christians believed, as a matter of tradition from the apostle Paul, that it was the Roman empire whose continuance hindered the appearance of a certain tyrannical sovereign in the Christian church, who would feign himself to be Christ, and would seize upon the broken-up and vacant government, and this was one among other reasons why they made the continuance and good of the imperial government a subject of their public prayers.

The ruler who was to feign himself to be Christ, and seize upon the subverted imperial power, they termed Anti-Christ.

They expected him to equal Nero in tyranny and oppression, and hence, we are told, that it was a common metaphorical saying among them, that Nero was not dead, but had retired beyond the Euphrates, and would return as Anti-Christ.

Heaven being now determined beyond the reach of entreaty, to execute wrath upon the empire, the seven angels who had the seven trumpets of wrath and woe prepared themselves to sound.

The children of Israel, in the time of Joshua, for six days in succession passed around the walls of the city of Jericho, sounding the trumpets of woe to the doomed city, but on the seventh day they passed around seven times with the sounding of the trumpets, and as the last sounding of the trumpets expired the walls of the city fell prostrate, and the city was taken and destroyed.

So here, when six trumpets have sounded their woes upon the dominion of the doomed city, the seventh trumpet will consist of seven parts—seven vials, and when the last of the vials is emptied of its direful contents, the long dominion of Rome will be completed in utter ruin never to be restored.

Verse 7. "The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth [the land]: and the third part of trees was burnt up, and all green grass was burnt up."

Hail corresponds to heavy tribute, fire to penal justice, and blood to war. Trees and green grass correspond to the aristocratic and wealthy portions of the population. A tempest of tribute and of judicial oppression, the accompaniments of war and violence, now falls upon the aristocratic and wealthy Romans to their partial ruin.

"The threatening tempest of barbarians, which was repelled or suspended on the frontiers, was now let loose to

subvert the foundations of Roman greatness." "In the disastrous period of the fall of the Roman empire, which may be justly dated from the reign of Valens (A. D. 376), the happiness and security of each individual were personally attacked, and the arts and labors of ages were rudely defaced by the barbarians of Scythia and Germany. The invasion of the Huns precipitated on the provinces of the West, the Gothic nation, which advanced in less than forty years from the Danube to the Atlantic, and opened a way, by the success of their arms, to the inroads of so many hostile tribes more savage than themselves. The original principle of motion was concealed in the remote countries of the North, and the curious observations of the pastoral life of the Scythians or Tartars, will illustrate the latent cause of these destructive emigrations." (Gibbon.)

After the reign of Theodosius, who died in the year 395, the Barbarians found no adequate power in the empire, to restrain them from invasion and conquest. Accordingly, after his death they began to invade and ravage the empire on all sides, making conquests and settlements from which the Romans could not expel them. In the beginning of the fifth century, both the Germans and the Goths broke loose from their confinement, and precipitated themselves upon the empire. While Greece was invaded and ravaged by the Goths, a furious tempest was excited among the Germans, and "a dark cloud which was collected along the coast of the Baltic, burst in thunder upon the banks of the upper Danube, and poured its contents upon Italy and Rome." (Gibbon.)

Italy, Greece, Gaul, Spain, and even Africa were in the first part of the fifth century, ravaged by different tribes of barbarians, who waged war with great fierceness—paying but little respect to age, sex, or condition—plundering the unresisting country, and wasting and destroying the fruits of the earth. The calamities inflicted upon the empire by this

terrible irruption of the barbarians, fell with destructive force upon many persons and families of wealth, but especially upon the thrifty and agricultural part of the Roman population. The evils which they inflicted upon this part of the population resembled, indeed, the ruin inflicted on trees and grass by a violent tempest, discharging itself in hail and fire, mingled with blood.

Verses 8, 9. "And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; and the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed."

The great mountain must signify some portion of the Roman population hitherto eminently great and secure—such as the population of the city of Rome. The population of the city of Rome were now only as if a great mountain. They were not now the secure and eminent population that they had been. They were now in a state of penal suffering.

"Behold," says God, by the prophet Jeremiah, li. 25, speaking of Babylon, "I am against thee, O destroying mountain, which destroyest all the earth; and I will stretch out mine hand upon thee, and roll thee down from the rocks, will make thee a burnt mountain."

The people of Babylon were about to fall from their conspicuous and secure condition—and their fall, as we learn in the subsequent part of the chapter, was to be effected by the hostile invasions of the surrounding nations. And such was the fate of the people of the Roman city in the fifth century. The city was repeatedly besieged, taken and sacked by foreign armies, and the emperors consulting their safety were obliged to remove their residence from Rome to the more secure city of Ravenna. "The loss or desolation of the provinces from the ocean to the Alps impaired the glory and greatness of Rome, while her internal prosperity was

irretrievably destroyed by the loss of Africa, which contained the patrimonial estates of her Senators, and filled her granaries with regular subsidies of corn." (Gibbon.) Her population from the heights of greatness and security which they once possessed in the Roman world, are now found sunken, and merged in the common mass of provincial cities and subjects, like a great mountain sunken and merged in the sea. When the city of Rome was first sacked by the Goths, under Alaric, it was regarded by the whole empire as a grievous and terrible calamity. This awful catastrophe of Rome (says Gibbon) filled the astonished empire with grief and terror; so interesting a contrast of greatness and ruin disposed the fond credulity of the people to deplore, and even to exaggerate, the afflictions of the queen of cities. The clergy, who applied to recent events the lofty metaphors of oriental prophecy, were sometimes tempted to confound the destruction of the capitol with the desolation of the globe. This fall of Rome from her state of greatness and security was attended with other disasters. And the third part of the sea became blood; and the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed. If the land stands for nations and communities of the Latin language, and of the first rank, and the rivers and fountains for nations and communities in the empire, of a foreign language, and of the same rank, then the sea will represent the common mass of provincial subjects. The blood into which the sea was converted must correspond to some inimical sentiment with which this class of the population had become imbued; while the mortality in the sea, and the destruction of the ships, may correspond to the extinction of public spirit and interruption of political intercourse.

Accordingly, we find that at this time the population in the desolate provinces had become so disaffected to government, and so averse to the payment of taxes, that the mag-

istracy, who were responsible for the taxes, were retained in their office only by compulsory laws, while the populace preferred, to the slavery of taxation at home, poverty and freedom among the barbarians.

In the year 418, the Emperor Honorius issued an edict for the purpose of convening an annual assembly to represent seven provinces in Gaul, but such was the unfavorable state of feeling towards the Roman government—such the decay of all public or corporate spirit, that the Emperor was surprised to discover that he must resort to compulsion, if he would secure the attendance of representatives, who seemed to regard the imperial edict as the last and most cruel insult of their oppressors. The same decay of corporate spirit in the provinces appears from one of the regulations of the Emperor Majorian, A. D. 457, wherein he remarks: "The municipal corporations, the lesser senates (so antiquity has justly styled them), deserve to be considered as the heart of the cities, and the sinews of the republic. And yet, so low are they now reduced by the injustice of magistrates and venality of collectors, that many of their members, renouncing their dignity and their country, have taken refuge in distant and obscure exile."

Michelet thus writes of the endeavors of Honorius to revive Roman public spirit in Gaul: "All was in vain, there was no arousing a people grown torpid under the weight of their ills. They had fixed their views elsewhere; and cared not for an emperor, as powerless for good as for evil. They desired but death, or at least social death and the invasion of the barbarians. They call for the enemy, say the authors of the time, and long for captivity. Our countrymen who happen to be among the barbarians, so far from wishing to return, would rather have us to join them. The wonder is, that all the poor do not the same. They are only hindered by the impossibility of carrying their little huts with them." "Dejection took possession of men's souls; a deadly inertia

seized the whole social body. The people lay down on the ground in weariness and despair, as the beast of burden lies down under blows, and refuses to rise. . . . We have the spectacle of a whole people in mortal agony."

Valentinian the Third closed his reign in the year 455, two years before the accession of Majorian.

In the conclusion of the chapter which narrates the reign of Valentinian, Gibbon notices how strongly the minds of the provincial population were disaffected to the government. As early (Gibbon, chap. 35) as the times of Cicero and Varro, it was the opinion of the Roman Augurs, that the twelve vultures, which Romulus had seen, represented the twelve centuries assigned for the fatal period of his city. This prophecy, disregarded in the season of health and prosperity, inspired the people with gloomy apprehensions when the twelfth century, clouded with disgrace and misfortune, was almost elapsed; and even posterity must acknowledge, with some surprise, that the arbitrary interpretation of an accidental or fabulous circumstance has been seriously verified in the downfall of the western empire. But its fall was announced by a clearer omen than the flight of vultures. The Roman government appeared every day less formidable to its enemies, more odious and oppressive to its subjects. The taxes were multiplied with the public distress; economy was neglected in proportion as it became necessary, and the injustice of the rich shifted the unequal burden from themselves to the people, whom they defrauded of the indulgences that might sometimes have alleviated their miseries. The severe inquisition which confiscated their goods, and tortured their persons, compelled the subjects of Valentinian to prefer the more simple tyranny of the barbarians, to fly to the woods and mountains, or to embrace the vile and abject condition of mercenary servants. They abjured and abhorred the name of Roman citizens, which had formerly excited the ambition of mankind. Roman

public spirit became extinct in a great part of the provincial population, when it was found that great Rome had sunk into helplessness, and could no longer protect them or herself.

Verses 10 and 11. "And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters: and the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter."

A star is the symbol of an eminent teacher, and may also stand for the particular doctrine or philosophy which he teaches. The star mentioned may mean Arius or Arianism. Arius was regarded by many as a burning and shining light—and his doctrine was received by many who were distinguished as much by the superiority of their learning and genius, as by the eminence of their rank and station. Under the Emperors Constantius and Valens, Arianism enjoyed a high position in the Roman world, and constituted a part of the established religion; but in the reign of Theodosius it fell from its high position, being made an object of imperial persecution, so that at the end of the fourth century the proselytes of Arianism formed an inconsiderable and a declining party in the empire. It had fallen from heaven. "But suddenly it received a new and extraordinary impulse from an unexpected quarter. The Arians, oppressed and persecuted by the imperial edicts, took refuge among those fierce and savage natives who were gradually overturning the western empire, and found among the Goths, Suevi, Heruli, Vandals, and Burgundians, a fixed residence and peaceful retreat; and as their security animated their courage, they treated the Catholics with the same violence which the latter had employed against them and other heretics, and harassed and persecuted in various ways, such as professed

their adherence to the Nicene doctrines.”—Mosheim, chap. v. 4, second part of the fifth century.

The persecution of Arianism by Theodosius scattered its disciples among distant and populous nations, and diffused to the same extent the knowledge of his doctrine, and multiplied the number of its professors and of the enemies of Rome.

Rivers and fountains of water correspond to nations or communities of a foreign language and literature, ranking with the Latins or Romans as the dominant population.

The great burning star fell from heaven upon the third part of the rivers, and upon the fountains of water, when Arianism, cast down from the high position which it once held in the empire, lit upon the Goths and other nations, and tintured their literature with a bitter ingredient. These nations being now settled in the empire, and brought under the influence of civilization and Christianity, were no longer destructive winds, but rivers and fountains of water. Some of them had been converted in their native forests, and others by being brought into contact with the vanquished Romans; but it so happened that the form of Christianity which they first received was that of Arianism, and this unfortunate accident “infused a deadly poison in the cup of salvation.” Arianism was adopted as the national faith of the warlike converts who were seated on the ruins of the western empire. And this irreconcilable difference of religion was a perpetual source of jealousy and hatred, and the reproach of barbarian was embittered by the more odious epithet of heretic. The distinction of Arian and Trinitarian was closely connected with that of foreigner and Roman—conqueror and conquered—so that it combined the bitterness of politics and race as well as of sect—the bitterness of religious, political and national animosity. All know what that bitterness is.

And the name of the star is called Wormwood, and the

third part of the waters became wormwood ; and many men died of the waters because they were made bitter. Many Latin Christians by imbibing the doctrine and bitter spirit of Arianism, died to Romanism, and were lost to the Roman party.

Those of the vanquished Romans who were indifferent would naturally acquiesce in and imbibe the doctrine established by the conquerors, and in this way Rome would lose many of her religious subjects.

Verse 12. "And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars ; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise."

This is not a destruction of the lights of heaven—but it is a partial obscuration of them—they merely lose a part of their luminous property.

The different powers or orbs in the firmaments of the Roman empire ceased to shine with their former glory and strength. The meaning is that some reverse of fortune was now to befall the high places of power so as to enfeeble their authority and influence, and interrupt the diffusion of knowledge and learning. This was another of the calamities of that period of Roman history which followed the death of Theodosius. He divided the imperial government between his two sons—the one having Rome for his capital and the other Constantinople. In the year 476, the imperial succession was discontinued in the west, and a Gothic king assumed the government of Italy. "The majesty of Rome was then but faintly represented by the princes of Constantinople, the feeble and imaginary successors of Augustus." There is no period in the annals of the human race which presents to the historical student a greater scene of confusion than the century succeeding the overthrow of the western

empire, and which includes these four judgments upon the Roman world.

“The different hordes of barbarians following no definite plan established separate monarchies in the dismembered provinces, engaged in sanguinary wars, that had no object but plunder, and were too ignorant to form anything like a political system. After the fall of the western empire the court of Constantinople sank into obscurity, from which it did not emerge for half a century, when its supremacy was restored during the memorable reign of Justinian.” (Taylor’s History, modern, chap. 1.)

And this period was a period not only of comparative anarchy but also of comparative ignorance or darkness.

“The barbarous nations, which either spread desolation or formed settlements in the Roman territories, choked the growth of those genial seeds which the hand of science had sown in more auspicious times. These savage invaders who possessed no other ambition than that of conquest, and considered military courage as the only source of true virtue and solid glory, beheld, in consequence, the arts and sciences with the utmost contempt. Wherever therefore they extended their conquests, ignorance and darkness followed their steps; and the culture of science was confined to the priests and monks alone; and among these learning degenerated from its primitive lustre and put on the most unseemly and fantastic form. Amidst the seduction of corrupt examples—the alarms of perpetual danger, and the horrors and devastations of war, the sacerdotal and monastic orders lost all taste for solid science.” (Mosheim, Cen. 5, Part 2, chap. 1.)

“The incursions of the barbarous nations into the greatest part of the western provinces were extremely prejudicial to the interests of learning and philosophy, as must be known to all who have any acquaintance with the history of those unhappy times. During those tumultuous scenes of desolation and horror, the liberal arts and sciences would have

been totally extinguished, had they not found a place of refuge, such as it was, among the bishops and the monastic orders." (Mosheim, Cen. 6, Part 2, chap. 1.)

The same author writes of the 7th century, "Nothing can equal the ignorance and darkness that reigned in this century. The sciences enjoyed no degree of protection, at this time, from kings and princes, nor did they owe anything to men of high and eminent stations in the empire."

The four judgments upon the Roman world, namely—the invasion of the empire by armies of barbarians—the fall of Rome from its greatness and security into disgrace and weakness—the diffusion of Arianism among the foreign tribes and nations who settled in the empire, and the partial extinction of the authority and influence of the Roman luminaries—Roman rulers and teachers make the period, intervening between the death of Theodosius and the rise of Mohammedanism, a very disastrous period of Roman history. If (says Robertson in his Introduction to the History of Charles V.) a man were called to fix upon the period in the history of the world, during which the condition of the human race was most calamitous and afflicted, he would without hesitation name that which elapsed from the death of Theodosius the Great, to the establishment of the Lombards in Italy, a period of 176 years; A. D. 395–571. The contemporary authors who beheld that scene of desolation labor, and are at a loss for expressions, to describe the horror of it. The scourge of God, the destroyer of nations, are the dreadful epithets by which they distinguish the most noted of the barbarous leaders—and they compare the ruin which they had brought on the world to the havoc occasioned by earthquakes, conflagrations, or deluges—the most formidable and fatal calamities which the imagination of man can conceive.

The disastrous period of these four judgments was regarded by many contemporaries, as the period of divine

judgment upon the Roman world. "The political prostration of the western provinces, overrun by so many savage tribes; the rapid dissolution of the old governments, without any stability in those which succeeded them; the subversion of legal security; the substitution of military and barbarous license—these and other circumstances, aggravating the usual miseries of conquest, occasioned, wheresoever they extended, more absolute wretchedness, both individual and national, than had hitherto been recorded in the history of man; insomuch that, among those who beheld and shared those afflictions, there were many who regarded them as special demonstrations of divine wrath. And as men are ever prone to attribute such chastisements to the most striking revolution of their own day, and as the subversion of the temples of their ancestors was still recent in their memory, some there were who ascribed the anger of the gods to the establishment and prevalence of Christianity. . . This foolish delusion was immediately and successfully combated by the eloquence of St. Augustin. In his noble composition, 'The City of God,' he confuted the error by irrefragable arguments and conclusive appeals to the evidence of profane history, and inculcated the more reasonable opinion that the temporal afflictions which God permitted to devastate the empire, were chastisements inflicted by a just Providence for the correction, not for the destruction, of his creatures.

"The error was indeed confuted and presently died away, but the general dislocation of society which occasioned it must have suspended for a time the moral energies of man, and the period of his severest suffering may also have been that of his deepest depravity." (Waddington, chap. 9, sec. 3.)

"St. Augustin during this period of judgment and calamity upon the Roman empire wrote his learned work called the

City of God, for the especial purpose of justifying the ways of Providence in the destruction of the Roman greatness."

During this calamitous period, "all the subjects of the empire who by the use of the Latin language more particularly deserved the name and privileges of Romans, were oppressed by the disgrace and calamities of foreign conquests." (Gibbon.)

The Romans, notwithstanding their idolatrous religion, had been continually growing in power and greatness from the foundation of the city during a period of a thousand years. At the close of that period they were in possession of universal empire, and recognized Christianity as the established religion, and then after the lapse of but a hundred years they were visited with the most humiliating disasters that had ever befallen them.

What crime had they committed under the new system of religion that brought upon them such speedy and fearful retribution? Was their change of religion a crime, as the pagans represented it to be? or had they as Christians been guilty of some grievous offence to Heaven? According to this prophecy, their principal offence consisted in the invoking of fictitious mediators, and in perverting the authority of government to religious persecution. Their disloyalty to the one Mediator, together with religious animosity and persecution, provoked God's wrath and indignation against them.

If we think that to invoke the help and intercessions of the Virgin Mary and of departed saints, is no criminal disloyalty and offence to the one God and the one Mediator, let the period which historians declare to be the most calamitous period of the human race, teach us that in this matter God's thoughts and our thoughts are widely different, and that in his sight the invocation of fictitious mediators is more tolerable in a heathen than in a Christian, and is by no means a venial offence. And let it teach us, too, that they grievously

sinned against the benign and tolerant spirit, and law of their religion in persuading the government to force Christianity and their opinions of it upon the subjects of the empire by penal inflictions, and in thus perverting the imperial power into an engine of sectarian persecution.

The great truth of one God and one Mediator between God and men was a primeval revelation, but it was not long before the greater portion of mankind fabricated for themselves a multitude of fictitious gods and mediators. God separated the patriarch Abraham from his kindred and countrymen to begin in him a new nation for the purpose of handing down the primeval truth to future ages. For the same purpose he rescued that nation from Egyptian bondage and brought them into the land of Canaan. Yet how often did the nation betray the trust committed to them. It required an expatriation and captivity of seventy years to teach them the folly and sin of this forbidden kind of religion, and to secure them against future apostasy. And yet, with these lessons to warn and instruct them, the Christians of the Roman empire within a short period after the conversion of the empire, lapsed into the same corrupt and fictitious worship. Why is it that human nature is so perversely prone to this kind of worship? Precept has been upon precept, and line upon line, in order to teach and perpetuate the truth, and yet to this day this religion is the religion of the greater part of Christendom and of the world, with the exception of the Mohammedans.

The nations who in the course of the fifth and sixth centuries inflicted such fearful evils upon the Roman empire were for the most part foreign Arian nations, who regarded Christ as a created Being, but nevertheless invoked and worshipped him.

Had the worship of created beings such as the martyrs been unknown to Christians in the time of Arius, they might have urged against him that the worship of Christ from the

beginning was a manifest proof that Christ was not a created being, but the eternal omnipresent Divinity. Arius would then have been obliged to persuade them either that created invisible beings might be worshipped, or that the worship of Christ had been from the beginning a gross error, and in this case he would have found but few to admit either proposition, and he would have made but few converts to be persecuted by the government and driven out to spread their heresy among those foreign barbarous nations who afterwards conquered and desolated the empire.

Had secular persecution for religious dissent or the worship of fictitious divine mediators been unknown among Christians, we might, perhaps, have never heard of Arianism or Mohammedanism, those direful scourges of Roman Christendom.

By drawing off the attention of the secular government from political affairs to religious disputes and abstrusities, and into the persecution of religious dissent, and by converting the persecuted into disloyal and hostile subjects, the vigor and stability of the government were greatly impaired, and the way was opened for foreign invasion and conquest. In the progress of their apostasy from Christian truth and charity, Christians engaged the secular government to persecute first Paganism, then Arianism, then the doubtful heresy of Nestorius, and then Christian truth itself in the persons of those who adhered to the one God and the one Mediator, and protested against the worship of images and of fictitious divine mediators.

Is it any wonder, then, that the one celestial Mediator, inspired with righteous indignation, should fill the censer with coals of penal justice, and then dash it on the ground, and refuse all further mediation of intercession for a people, and a government, who had so grievously betrayed and compromised him?

Had the Romans, after their reception of the gospel as the religion of the empire, remained loyal to the oneness and fulness of Christ's mediation, and heeded his express prohibition of using force in matters of religion, how much more tranquil and beneficent might have been the government, and how much more numerous and happy the population! Christians might have grown into a body politic, such as the world had never seen, and the earth might now be crowded with human beings.

The Christians of the first ages had learned to govern themselves not only in church affairs, but also in civil affairs without recourse to the secular pagan tribunals. They had learned to elect their church rulers, and to conduct the legislative and public affairs of the church to the admiration of the pagans; they had learned the art of self-government, and their government was a government of the people, and the people were a corporate body in which there was no respect of person, no dominant class or nation, but all were one, whether Jew or Greek, Barbarian or Scythian, or bond or free.

Our blessed Lord had taught the Roman governor that the kingdom which he had come to establish in the world was a kingdom in which no force was to be used but the force of truth, and the governor was satisfied that in respect to the Roman government he and his teaching were harmless. Had Christians, therefore, keeping faithful to their religion, grown into a political state, they could not have used the authority of government for any purpose of compulsion, but all, whether Christian or infidel, whether Jew or pagan, would have been left to perfect freedom in their religious opinions, as they are in our country and government. They would moreover have exercised, by their principles and example, a most powerful influence in restraining and ameliorating the despotism of the imperial

government, and the Roman world in respect to their principles and freedom of government, might have had ages ago a government like to that of these United States. Alas! alas! the direful evils which they entailed upon countless numbers of born and unborn men by their disloyalty to the Son of God, the Saviour and Lord of the human race. Well might high Heaven be indignant, and pour out its heaviest judgments upon a generation of men guilty of such tremendous crime against God and man.

If the disasters which, in the course of the fifth and sixth centuries, overtook Roman domination on account of the wrong done to the religion of Christ, were fearfully great, there are greater disasters yet to come and consummate the ruin of that criminal domination.

The four judgments that followed upon the soundings of the first four trumpets were mostly confined to the Latin part of the empire, and were contemporaneous in their progress, if not in the beginning, but the next three woes are to be consecutive both in their beginning and ending.

“And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe to the inhabitants of the earth, by reason of the other voices of the trumpet of the three angels which are yet to sound.”

These three woes are to fall upon the inhabitants of the land—the Roman Christians who worshipped demons and idols—and had recourse to persecution and fraud; for such were now the inhabitants of the Roman land. Such were now the professors of Latin Christianity, the religion of Rome.

DISCOURSE IV.

REV. ix. 1-2.

“And the fifth angel sounded, and I saw a star fall [fallen] from heaven unto the earth: and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and air were darkened by reason of the smoke of the pit.”

UPON the sounding of the third trumpet, a star was seen falling upon the rivers and fountains of water, here it is a star that had fallen, and that, not upon the waters but upon the ground, the dominant population.

If the former star denoted the teaching of Arius, the present star may denote the teaching of Nestorius, which began a controversy in the Roman world of a most furious and angry nature. In its course it brought into notice the hitherto restrained heretical elements. The bottomless pit, a volcano inclosing a furnace of fiery elements, is metaphorical of a state of bondage, of penal oppression and restraint, and the smoke escaping from the pit is metaphorical of the anger and animosity of the oppressed and persecuted. Moreover, the Nestorian controversy which served to bring these incendiary heretical elements of society into public consideration, was the antecedent of the angry fanaticism and heresy of Mohammed, whose followers are represented by the locusts which appeared among the smoke.

If the persecution of Arianism drove its disciples among those northern nations of Europe that invaded and conquered the Latin portion of the empire, the persecution of Nestorianism and of its attendant heresies drove the persecuted among those Arabians who embracing the heresy of Moham-

med invaded and conquered the greater part of the Greek portion of the empire.

When Nestorius from an austere monk, was elevated to the patriarchal throne of the capital of the Greek empire, and became the head of the Greek church, he made it his first important business to exterminate all heresy with the aid of government and the sword. In the very first homily which he preached before the Greek emperor, he exclaimed: "Give me, O Cæsar, the earth purged of heretics, and I will give you in exchange the kingdom of heaven. Exterminate with me the heretics, and with you I will exterminate the Persians." What an anti-Christian principle for a Christian bishop to inculcate upon the imperial government. He most criminally ignored a fundamental principle of the very constitution of the kingdom of heaven. The kingdom of heaven is a kingdom of truth which ignores the sword and all compulsion. It is a kingdom of willing subjects, it is a kingdom of freedom. The service of God is perfect liberty. Its very nature and purpose are to make men its subjects by mental or moral means, and its weapons are moral and mental.

"On the fifth day after his elevation, as if already armed with the sword of Cæsar, the patriarch discovered, surprised, and attacked a secret conventicle of the Arians, who preferred death to submission, and the flames that were kindled by their despair soon spread to the neighboring houses, and the triumph of Nestorius was clouded by the name of incendiary. On either side of the Hellespont, his episcopal vigor imposed a rigid formulary of faith and discipline, a chronological error concerning the festival of Easter was punished as an offence against the church and state. Lydia and Caria, Sardis and Miletus, were purified with the blood of the obstinate Quartodecimans, and the edict of the emperor, or rather that of the patriarch, enumerates three and twenty

degrees and denominations of the guilt and punishment of heresy.

“But the sword of persecution, which he wielded so furiously, was turned against his own breast.” (Gibbon, chap. 47.)

He was himself eventually degraded and punished as a heretic.

The emperor had given the key or power over the heretics to this austere monk, and he so used that power as to open the vent for their escape from restraint and control into public notice.

The stars fell from heaven when the teaching and party of Nestorius became an object of imperial persecution, and it opened the deep pit or volcano of fire and smoke when the persecuted sects became too numerous and powerful to be restrained and controlled by the imperial authority or general councils.

The angry controversy which the persecuted heresy of Nestorius commenced, continued with great virulence during a period of two hundred and fifty years, occupying the pen and discourses and conversations of angry incendiary spirits, producing sophistry and trash misty like smoke, followed with confusion and anarchy in church and state, and with the first of those religious wars, which have since so much disturbed and disgraced Roman Christendom. I cannot think that the truly faithful who have the true spirit of Christ, are to be found among those who indulge the spirit of sect and party about abstrusities and niceties beyond our common Christianity. Oh what discord and mischief have been the fruits of the ignoble and bitter spirit of sect and party; and it is considered innocent!

It appears that the position assumed by Nestorius and his partisans was, that there were two distinct aspects or persons as well as two distinct natures in Christ, and that the common appellation of mother of God ought not to be given to the Blessed Virgin, as she was only the mother of his human

nature. This was construed into an insult offered to the virgin, and it aroused the Greek world into a sudden flame of angry excitement, opening a volcano of acrimonious controversy concerning the nature of our Lord's human existence.

But while the angry and excited disputants were so jealous concerning the honor due to the Mother of Christ, and were so busily and passionately engaged in idle, misty disputes concerning the twofold nature of the Mediator, they were not aware that they had apostatized from the oneness of his mediation, and were bestowing upon the Virgin Mary and departed saints the invocations and worship due to the one God and the one Mediator.

The questions in controversy were so misty that it is uncertain whether Nestorius and his party did ascribe to the Mediator two distinct persons as well as two distinct natures. There was another party who assumed an opposite position, that there was in Christ but one person and one nature. The Orthodox or Catholic doctrine was, that of Christ, in two natures but one person. The authoritative establishment of this doctrine did not, however, end the controversy, but it became a matter of dispute for fifty years longer, whether Christ, in one person but two natures, was actuated by a single or double will. And it was while these disputes were distracting the Roman world that Mohammed fabricated his religion; and, as if in contempt of these disputants, he excluded from it the whole mystery of Christ's incarnation, and acknowledged him only as the son of Mary, and the apostle of God. And it is remarkable, that during this dispute, the Mohammedans found time to convert Arabia, and to conquer Persia, Syria, Palestine, and Egypt, and to take the three patriarchal cities, Antioch, Alexandria, and Jerusalem, and soon after Carthage.

The controversy commenced by Nestorius, as it progressed, seemed to bring into action and notice all the latent, angry, contentious, and fanatical elements of society. We find

evidence of this fact, in the violent proceedings of the several councils which this controversy assembled. One of these councils in particular conducted itself with so much violence and brutality, that it has been stigmatized in every age of the Church since, as the assembly of robbers. One of the emperors, by the publication of an Edict of Union, attempted to extinguish the dissension and animosity which this controversy had occasioned among his Christian subjects, but to the disgrace of the disputants, says the historian, and almost to the scandal of human nature, it proved that an attempt, judiciously conceived by a benevolent prince to compose the religious differences of his subjects, produced no other effect than to inflame the character and multiply the grounds of dissension. And that unhappy result was not, in this case, attributable to the infliction of any civil penalties in the arbitrary enforcement of the decree, but solely to the vehemence of the passions engaged on both sides, which had hardened the greater number against any representations of wisdom or reason, and even against the ordinary influence of their human feelings. (Waddington.)

The angry feelings and the hostile sects which this controversy evolved impaired the authority of the emperors, and of general councils. These hostile sects sought refuge in the eastern countries, beyond the Roman empire, where their number and their enmity against the Roman government prepared them, in the course of time, to form an alliance with the Mohammedan invaders, and to cast their weight in the downfall of the eastern empire.

Thus, while the smoke of this long and angry controversy was overspreading the firmament of the Roman world and shutting out the light of the sun, the Mohammedans in the form of locusts appear descending from the cloud of smoke and lighting upon the earth.

Verses 3-6. "And there came out of the smoke locusts upon the earth : and unto them was given power, as the scor-

pions of the earth have power. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God on their foreheads. And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion when he striketh a man. And in those days shall men seek death and shall not find it, and shall desire to die and death shall flee from them." These words explain the nature of the mission committed to these locusts. Their mission was not so much to acquire wealth and dominion as it was to torment and punish the worshippers of fictitious mediators and of images. They were not, however, to kill them; that is, to cause them to abandon their false worship.

The Romans would seek to free themselves of this obnoxious part of their religion, but should not succeed, as we shall succeed hereafter.

The locusts are to hurt men for a given time. Their power was to hurt men during a period of five months, or a hundred and fifty days, which, when relating to judgments and calamities inflicted, as we learn from Ezekiel, mean, in the language of symbolical prophecy, so many years.

We have also, a description of the form and appearance of these locusts, with the name of their king.

Verses 7-11. "And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men, and they had hair as the hair of women, and their teeth were as the teeth of lions. And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle. And they had tails like unto scorpions, and there were stings in their tails; and their power was to hurt men five months. And they had a king over them, which is the angel of the

bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon."

Arabia is considered as the native country of the locusts, and there can be no doubt that the locusts here are intended to represent the Mohammedans, Arabians—or Saracens, as they were called by the Greeks and Latins. "It has been remarked, that the Saracens have made inroads into all those parts of Christendom where the natural locusts are wont to be seen and known to do mischief: that where the locusts are seldom seen, there the Saracens stayed little. Where the natural locusts are often seen, there the Saracens abode most, and where they breed most, there the Saracens had their beginning and greatest power." (Bishop Newton.) The shapes of the locusts were like unto horses prepared unto battle. This is intended to represent the Mohammedans as soldiers, eager for war and conquests. Their armies, moreover, chiefly consisted of cavalry. Arabia, in the opinion of naturalists, is the genuine and original country of the horse. They had on their heads crowns like gold, to signify that they would succeed in acquiring wealth and dominion, and no nation ever conquered so many kingdoms in so short a space of time.

Their faces were as the faces of men. As a sense of religion is the distinguishing character of humanity, the human face, we may suppose, intended to represent these Saracen soldiers in their religious aspect and profession. And the professed object for which they took the sword and carried on war, was the propagation of religion. Their wars were professedly religious wars, intended to force their religion upon an infidel and idolatrous world.

They had hair as the hair of women, to signify that their subjection to government would be more the result of good will and affection than of force. The long hair of woman, according to St. Paul, indicates, in the language of signs, her subjection to the authority of the husband. The government

of the Saracens was of a patriarchal nature. The authority to which they rendered respect and obedience was that of superior wisdom and age. Perhaps the faces of men and the hair of women were intended to signify that while their obedience would be of this free and amiable nature, their minds should be of a courageous and manly character.

“In every tribe of the Arabians, superstition or gratitude or fortune has exalted a particular family above the heads of their equals. The dignities of Sheich and Emir invariably descend in this chosen race, but the order of succession is loose and precarious, and the most worthy or aged of the noble kinsmen are preferred to the simple though important office of composing disputes by their advice, and guiding valor by their example. The momentary junction of several tribes produces an army; their more lasting union constitutes a nation, and the supreme chief, the Emir of Emirs, whose banner is displayed at their head, may deserve in the eye of strangers the honors of the kingly name. If the Arabian princes abuse their power, they are quickly punished by the desertion of their subjects who had been accustomed to a mild and paternal jurisdiction. Their spirit is free, their steps are unconfined, the desert is open, and the tribes are held together by a mutual and voluntary compact. The grandfather of Mohammed and his lineal ancestors appear in foreign and domestic transactions as the princes of their country, but they reigned like Pericles at Athens, or the Medici at Florence, by the opinion of their wisdom and integrity. In the more simple state of the Arabs the nation is free, because each of her sons disdains a base submission to the will of a master. The sense of his own importance teaches him to accost his equals without levity and his superiors without awe. The liberty of the Saracens survived their conquests. The first caliphs indulged the bold and familiar language of their subjects: they ascended the pulpit to persuade and edify the congregation; nor was it before

the seat of empire was removed to the Tigris that the Abbassides adopted the proud and pompous ceremonial of the Persian and Byzantine courts." (Gibbon, chap. 50.)

They have teeth as the teeth of lions. They are strong and courageous in seizing and devouring the substance of their enemies. Nothing will be able to escape their grasp and power. "There is a generation," says Solomon, "whose teeth are as swords, and their jaw-teeth as knives, to devour the poor from off the earth and the needy from among men."

"The Arabians pretend that in the division of the earth the rich and fertile climates were assigned to the other branches of the human family, and that the posterity of the outlaw Ishmael, might recover by fraud and force the portion of inheritance of which he had been unjustly deprived. . . . Their neighbors, since the remote times of Job and Sesostris, have been the victims of their rapacious spirit. The temper of a people thus armed against mankind was doubly inflamed by the domestic license of rapine, murder, and revenge."

And they had breastplates, as it were, breastplates of iron.

The breastplate is a piece of defensive armor to protect the heart, and the heart is used in Scripture to signify the seat of thought, of courage and resolution, as well as of affection.

St. Paul speaks of the breastplate of faith and love, and of the breastplate of righteousness. Faith in the righteousness, justification—forgiveness of God—and the affection or love which this faith begets in the Christian, serve to protect him from despair and discouragement.

The iron breastplate to protect the heart seems here to signify some principles of belief, steeling or hardening their minds against feelings of discouragement, or fear or weakness in their opposition to idolatry and infidelity.

Perhaps we explain the meaning of the iron breastplates when we say of the Arab, in the language of the historian whom we have already quoted, "His breast is fortified with the austere virtues of courage, patience, and sobriety. Mohammed helped to fortify the breasts of his soldiers with this iron courage, patience, and sobriety, when he taught them the doctrine of fatalism and promised paradise to every one that fell in battle.

"The sword," says he, "is the key of heaven and of hell; a drop of blood shed in the cause of God, a night spent in arms, is of more avail than two months of fasting and prayer. Whoever falls in battle, his sins are forgiven. At the day of judgment his wounds shall be resplendent as vermilion and odoriferous as musk, and the loss of his limbs shall be supplied by the wings of angels and cherubim." Thus death became to them an object of desire and hope.

"The belief, also, in the tenets of fatalism and predestination, has in every age exalted the courage of the Saracens and Turks. The first companions of Mohammed advanced to battle with a fearless confidence; there is no danger where there is no chance: they were ordained to perish in their beds—or they were safe and invulnerable amidst the darts of the enemy." (Gibbon.) . . . Their belief in fatalism and the prospect of paradise served in the day of battle as an iron defence to their enthusiastic and intrepid minds.

And the sound of their wings was as the sound of chariots of many horses running to battle. These words describe their numerous armies as proceeding with great rapidity in the career of conquest.

Verse 10. "And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months."

The Lord, says the prophet Isaiah, will cut off from Israel the head and tail, branch and rush, in one day. The ancient and honorable, he is the head; and the prophet that teaches

lies, he is the tail. The tails of the locusts, therefore, represent Mohammedans in their false teaching, and these tails were endowed with the sting and venom of scorpions, to signify that their false teaching would include some doctrine very annoying and tormenting to the minds and feelings of the idolatrous Christians of the empire. The king over them is Mohammed and his caliphs or successors. He is called the Angel of the Well of the Deep, because he is the apostle of the deluded and fanatical, whose native region is that of ignorance and darkness—the well of the abyss. In Mohammed, the deluded and fanatical portion of the world have had a representative and leader, unrivalled in successful error and imposition. And we need not be surprised, that, in an age of ignorance, when the fanatical and contentious spirit of sect and party was extensively diffused, a multitude of proselytes should embrace the doctrines or the passions of an elegant fanatic. The name given to this apostle of fanatics is that of the destroyer. Mohammed taught that he was commanded by divine revelation to propagate his religion by the sword: to destroy the monuments of idolatry, and, without regarding the sanctity of days and months, to pursue the unbelieving nations of the earth.

But while the Mohammedans were falsely teaching that God commanded them, by an express revelation, to chastise and exterminate the crime of idolatry with the sword, they at the same time, with good reason, charge that crime upon the Christians of the established religion of the empire. And it was this false teaching, accompanied with this well-founded charge, and the unexampled success of their arms, that constituted the sting with which they annoyed and tormented these idolatrous Christians.

“The worship of images had stolen into the Church by insensible degrees, and each petty step was pleasing to the superstitious mind, as productive of comfort, and innocent of sin. But in the beginning of the eight century, in the full

magnitude of the abuse, the more timorous Greeks were awakened by an apprehension that, under the mask of Christianity, they had restored the religion of their fathers; they heard, with grief and impatience, the name of idolaters; the incessant charge of the Jews and Mohammedans, who derived from the law and the Koran an immortal hatred to graven images and all relative worship. The servitude of the Jews might curb their zeal, and depreciate their authority, but the triumphant Mussulman, who reigned at Damascus, and threatened Constantinople, cast into the scale of reproach the accumulated weight of truth and victory. The cities of Syria, Palestine, and Egypt had been fortified with the images of Christ, his mother, and his saints; and each city presumed on the hope or promise of miraculous defence. In a rapid conquest of ten years, the Arabs subdued those cities and their images, and in their opinion, the Lord of hosts pronounced a decisive judgment between the adoration and contempt of these mute and inanimate idols. In this season of distress and dismay, the eloquence of the monks was exercised in defence of images, and they attempted to prove that the sin and schism of the greatest part of the Orientals had forfeited the favor and annihilated the virtue of these precious symbols. But they were now opposed by the murmurs of many simple and rational Christians, who appealed to the evidence of texts, of facts, and of the primitive times, and secretly desired the reformation of the Church." (Gibbon, chap. 49.)

In the year 718, the Emperor Leo, the Isaurian, commenced his reign. He had been educated among Christians not accustomed in their worship to the use of images. His education, his reason, and perhaps his intercourse with the Jews and Arabs, had inspired him with a hatred of images. Unable to bear any longer the excessive height to which the Greeks carried their superstitious attachment to the worship of images, and the sharp railleries, and serious reproaches,

which this idolatrous service drew upon the Christians from the Jews and Saracens, he resolved, by the most vigorous proceedings, to root out at once this growing evil. He issued an edict requiring the removal of all images from churches. This edict was resisted by the Bishop of Rome, and this resistance led in the years 730-32, to the revolt of Italy, and its separation from the eastern empire. The Emperor persisted in his project with great perseverance, and with some prospect of success, until his death. His son and successor also persevered in the same effort. In the year 754, the son assembled a general council in the suburbs of Constantinople. This council was composed of the respectable number of three hundred and thirty-eight bishops. They decreed, by a unanimous subscription, that image worship was a corruption of Christianity, and that images used for such a purpose should be broken or erased, and hence they were called Iconoclasts, or image breakers. The bishops of Rome, aided by the monks, took the side of the venerable images : and this emperor, during the whole course of his reign, was employed in contention with idols, and with the pernicious influence of Rome and the monks, who protected and supported them. Soon after the death of this emperor, the administration of public affairs fell into the hands of the Empress Irene. "Immediately the religious policy of the palace was changed ; and as fifty years of vigorous opposition had not availed to extirpate corruptions which were the gradual growth of four centuries, the change was hailed with delight by a large proportion of the people."

In the year 787, a general council was assembled at Nice, by which the images were reinstated in their former honors through the united exertions of the monks, and the mob, and the Pope, and the Empress. This last public act of the united Greek and Roman communions established idolatry as the law of the Catholic Church.

Some of the emperors who succeeded Irene did not re-

spect the decisions of this council, but used their authority and influence to eradicate this corrupt form of worship. But in the year 842, the Empress Theodora re-established the authority of the seventh council, and replaced the images with so firm a hand, that they have never since been shaken.

They were not, however, so firmly established, but that another council was assembled at Constantinople, in the year 879, in further confirmation of idolatry. And it was, according to Mosheim, after this council, that the festival was instituted, called the feast of orthodoxy, for the purpose of preserving the annual memory of the triumph of images, which the superstitious Greeks regarded as a most signal blessing derived to them from the immediate interposition of Heaven.

Among the Latins, as well as among the Greeks, efforts had been made, both by councils and by rulers, to free themselves from the idolatrous influence and spirit of Rome, but without success. The party most anxious to free themselves from the law and charge of idolatry did not understand the nature and extent of their departure from the purity of Christian worship. "In the long night of superstition, they had wandered far away from the simplicity of the gospel; nor was it easy for them to discern the clue, and tread back the mazes of the labyrinth." While they were contending against the use of images in religious worship, they were not aware that, when they were invoking departed saints, and imploring their assistance and intercessions, they were practising the demon or mediator worship of their forefathers, the ancient Greeks and Romans. They sincerely desired and endeavored to destroy in themselves the Roman corporate spirit and influence so far as they were idolatrous, but they were not sufficiently enlightened in the gospel to effect the object of their desires and efforts. They sought death and did not find it, and they desired to die, and

death fled from them. The influence of Rome could not be overcome. This long controversy on the subject of image worship evinced how much the feelings of Christians were hurt by the teaching and reproaches of the victorious Mohammedans. Their power was to hurt them five months, one hundred and fifty days, one hundred and fifty years. This is a round sum, and it may not be intended to measure very precisely the period of their power to hurt. But if we may measure this period by the controversy on image worship—and we begin this controversy by the opposition of the Pope to the imperial edict, and the revolt of Italy in the years 728–30, and end it in the year 879, when a council holden at Constantinople completed the triumph of idolatry; we shall have a period of one hundred and fifty years to verify the prediction. It was at the close of this period, moreover, that the Mohammedans completed the conquest of Sicily by taking Syracuse. And after the Saracens had annexed Sicily to their empire, they ceased, in consequence of their divisions, to conquer any countries of importance, and the design of conquest and dominion was degraded to a repetition of predatory inroads.

And it is remarkable, that the capture of Syracuse was the fault of the mariners of the imperial fleet, who had been detained at Constantinople, in building a church to the Virgin Mary, instead of sailing to the besieged Syracusans. It was the greatest of the crimes “of the ancient directors of the Christian Church, and that which more peculiarly brought down upon it the chastisement from Arabia, that they filled the temples with their detested idols, and obtruded them upon the eyes and into the hands of the most ignorant. Nor can their advocates plead the necessity of this conduct, for the example of the Mohammedan faith alone has proved that a people may be barbarous without being idolatrous, when idolatry is discouraged by the ministers of religion.” (Waddington, chap. ii. sec. 6.) The Mohammedans have

uniformly withstood the temptation of reducing the object of their faith and devotion to a level with the senses and imagination of man. . . . The intellectual image of the Deity has never been degraded by any visible idol—the honors of the prophet have never transgressed the measure of human virtue ; and his living precepts have restrained the gratitude of his disciples within the bounds of reason and religion. The votaries of Ali have indeed consecrated the memory of their hero, his wife, and his children, and some of the Persian doctors pretend that the divine essence was incarnate in the person of the Imams ; but their superstition is universally condemned by the Sonnites, and their impiety has afforded a seasonable warning against the worship of saints and angels. (Gibbon.)

One woe is past, and beheld there come two more hereafter.

DISCOURSE V.

REV. ix. 13-21.

“And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel which held the trumpet, Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men. And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them. And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions: and out of their mouths issued fire, and smoke, and brimstone. By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt. And the rest of the men which were not killed by these plagues, yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood; which neither can see, nor hear, nor walk: Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.”

UPON the opening of the sixth seal the apostle saw four angels, four military chiefs or powers holding in check the four winds of heaven—metaphorical of invading armies. Here, upon the sounding of the sixth trumpet, he sees four angels—armies of cavalry, who were tied, laid up, stopping in their march on account of the great river Euphrates, the French nation, the great defender of Rome and Roman Christendom since the eighth century.

The loosing, the starting of these armies to invade the Holy Land, Roman Christendom, prefigures that invasion of the different tribes or nations of Turks and Tartars which began in the eleventh century to excite the apprehensions of Europe. In that century the empire of the Arabians or Sa-

racens had been supplanted by that of the Turks of the Seljukian dynasty. And at the end of the century Jerusalem was taken from these Turks by the Crusaders, of whom the principal nation were the French or Franks, and hence all were called Franks.

The French having established themselves in Syria and Asia Minor in overflowing power, had for more than a century hindered the Turks from extending their religion and empire by the conquest of Christian countries. The Turkish empire was at the time divided among four dynasties, that of Persia, that of Kerman, that of Syria, and that of Roum (Rome or Asia Minor).

At the close, however, of the thirteenth century the Franks were driven from all their possessions in Syria and Asia Minor, and were no longer the overflowing Euphrates to detain the invaders of the Holy Land.

The four angels were loosed, having been prepared at an hour, and day, and month, and year, that they should kill the third part of men.

The text may mean that, the first woe being past, there would pass an hour, and day, and month, and year, and these four angels would be prepared to execute their work of death; or, it may mean that these four angels were loosed, having been prepared for that specified period, during which they should kill the third part of men; or, it may mean that the four angels were loosed, having been prepared for their destructive work at a precise opportune point or date of time. An hour, being the twelfth part of a day, would stand for a month; a day for a year; a month for thirty years, and a year for three hundred and sixty years: making in all three hundred and ninety-one years and a month.

In the years 1268-69 the Turks drove the French from Antioch, and afterwards from the maritime towns of Laodicea, Gabala, Tripoli, Berytus, Sidon, Tyre, and Jaffa, and from the stronger castles of the Hospitallers and the Templars,

and the whole existence of the Franks was confined to the city and colony of St. John of Acre or Ptolemais.

The year 1270 witnessed the last crusade of the French under Louis IX. for the relief of their countrymen and of the Holy Land.

After the king had landed with his troops in Africa he fell sick, and died on the 25th day of August, 1270, and on the next day his army embarked to return to France. This year was the ending year of the crusades, and the Turks were now free from Frank invasions on one side, and from the Mogul invasions on the other side.

We supposed that the first woe of the locusts ended in the year 879, in which year there met in Constantinople the last Council in confirmation of image-worship—the Saracens having in the preceding year completed their career of conquest of Christian countries in the capture of Syracuse, the capital of Sicily. If we add three hundred and ninety-one years to eight hundred and seventy-nine it will bring us to the year 1270, in which year the Turks were free to begin their destructive work though they still delayed to begin, and allowed the Franks to continue in the possession of Ptolemais in the year 1291.

In this sense of the text the prophecy has been fulfilled.

It may, however, mean that the Turks were loosed, having been prepared to carry on their work of death during a period of three hundred and ninety-one years.

In the year 1291 the Turks, under one of their sultans, captured the city of Acre (the last hold of the French), after a siege of thirty-three days. They destroyed all the Latin churches, and death or slavery was the lot of sixty thousand Christians. Abulfeda has remarked, that after the capture of Acre, in the year 1291, the Franks had nowhere to lay their heads.

After that year the Turks pursued a successful career of conquest for several centuries. In the year 1453 they cap-

tured Constantinople, and put an end to the Greek empire. Their last great victory was in the territory of Kaminiec in the year 1672. This, writes the Turkish historian, was the last victory by which any advantage accrued to the Ottoman State, or any city or province was added to the ancient bounds of the empire. Upon the treaty of peace forty-eight towns and villages in the territory of Kaminiec were delivered up to the Turkish Sultan. The same historian fixes upon the year 1672 as the end of the growth and the beginning of the decline of the Ottoman empire. The Turks were not, however, yet prepared, either in power or fanaticism, to give up the work of conquest and slaughter for the purpose of extending their religion and dominion; for in the year 1682 the Turkish sultan proclaimed war against the German or Latin empire, and assembled a powerful veteran army for the war; but that war proved a failure, and in the next year they suffered a great defeat at the siege of Vienna, the capital of the Latin empire. That defeat was the end of their prestige; they have been on the decline ever since, and now owe their existence as an empire to the toleration and jealousies of the European powers.

Thus 1682 was the last year wherein they were prepared to extend their religion and dominion by the sword and conquest. If we add three hundred and ninety-one years to 1291 it brings us to that year, 1682, that last year of their dominant power and fanaticism; that last year in which they had yet the will and the power to kill the third part of men.

The text may also mean that the Turks had been prepared for their destructive work at a precise opportune date or moment of time. It may mean that God in his providence had prepared these Turks to be the scourge of Christendom at a precise date or moment of time that was opportune to his purpose of judgment. The Ottoman Turks were the Turks who have proved such a great scourge upon the Greek and Latin Christians, and we are told by Gibbon "that it was on

the 27th day of July, in the year 1299 of the Christian era, that the Ottomans first invaded the territory of Nicomedia, and that the singular accuracy of the date seems to disclose some foresight of the rapid and destructive nature of the monster."

He remarks that the circumstances of time and place were propitious to the independence and success of the Ottoman chief. It was in the beginning of this thirteenth century, at the end of which these Turks were let loose upon Christendom, that the Latin Christians had reached a climax of idolatrous worship and of religious persecution in the establishment of transubstantiation and in the origin of the inquisition, those two most signal triumphs over sense and humanity, over Christian worship and Christian charity. Well, indeed, might the four horns of the altar of intercession and of mercy raise their voice and charge the angels of judgment, saying, Let loose the vengeance which at this hour has been prepared for men who have so grievously sinned against the intercession and compassion of that divine Mediator who was so pitiful. The precise time has come; let now the prepared instruments of divine vengeance be loosed upon Christians, who have so criminally outraged Christian worship and Christian forbearance and compassion.

It is manifest that the perversion of Christian worship into the worship of saints and images, and the use of the sword of persecution to exterminate dissent and heresy, were the direct causes which, in the natural course of things, brought upon the Christians of the Roman empire the woe of the Mohammedan Arabians and the greater woe of the Mohammedan Turks. Had these corruptions of Christian worship and charity been unknown to Christians, would the religion of Mohammed ever have been fabricated to provoke and unite and arm two great empires of warlike savage men against idolatrous and persecuting Christians?

And yet, in defiance of these indisputable stubborn facts,

why is it that millions of those Christians still adhere to their criminal apostasy, and will not perceive or admit that they have been in the wrong, and have provoked God's wrath and indignation against them? Surely they have. And the mystery is, they cannot perceive it. And the number of the horsemen was two hundred thousand thousand. Myriads of myriads.

When the Sultan Mahmud, on one occasion, inquired of a Seljukian chief what supply he could furnish for military service, the chief replied, "If you send one of these arrows into our camp fifty thousand of your servants will mount on horseback, and, if that number should not be sufficient, send this second arrow to the horde of Balik and you will find fifty thousand more."

"But," continued the sultan, "if I should stand in need of the whole force of your kindred tribes?"

"Dispatch my bow," was the last reply of the Seljukian chief, "and, as it circulated around, the summons would be obeyed by two hundred thousand horse."

In the middle of the eleventh century the Greeks were suddenly assaulted by this unknown race of barbarians, who united the Scythian valor with the fanaticism of new proselytes to the Mohammedan religion, and the art and riches of a powerful monarchy.

In the eleventh century, Togrul, a Seljukian chief, with myriads of Turkish horse, says the historian, overspread a frontier of six hundred miles from Taurus to Erzeroum, and the blood of one hundred and thirty thousand Christians was a grateful sacrifice to the Arabian prophet. In the thirteenth century, seven hundred thousand Moguls and Tartars are said to have marched under the standard of Zengis and his sons. In certain vast plains of Asia they were encountered by Mohammed, a Turkish sultan, with an army of four hundred thousand soldiers, and, in the battle of the first day,

there were slain one hundred and sixty thousand on the part of the Turks.

In the fifteenth century, Tamerlane, another Mogul emperor, encountered the Turkish power under Bajazet. Eight hundred thousand were enrolled on the military list of Tamerlane, while the Turkish sultan had collected a force of four hundred thousand foot and horse.

Verse 17. "And thus I saw the horses in the vision, and them that sat on them having breastplates of fire and of jacinth and brimstone: and the heads of the horses were as the heads of lions: and out of their mouths issued fire and smoke and brimstone."

Verse 18. "By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone which issued out of their mouths."

They had their breasts, their human feelings of pity and compassion, fortified by a religious belief of a vindictive nature. They had heads of lions to denote the bold, despotic, and overawing character of their power. Out of their mouths issued fire, smoke, and brimstone; fire is metaphorical of penal justice, smoke of rage and anger, and brimstone of extreme vengeance. The fire, smoke, and brimstone proceeded from their mouths to signify that they would publish and denounce the severest penal inflictions against the worshippers of demons and idols.

The Greek word translated brimstone has for its root the Greek word for God or Divinity. We may consider it metaphorical of divine punishment.

And the Turks preached the wrath of God as well as the wrath of man against the votaries of idolatry and the adversaries of Mohammed; they threatened them with the torments of hell as well as with the vengeance of war and of the sword. They were inspired with fierce hostility against idolaters, and breathed forth the fiercest spirit of persecution, fanaticism, and vengeance. This spirit burnt in them

with violent rage, and proved fatal to the religion of those Romans who came in contact with it. The anti-Christian and anti-Roman spirit which these Turks breathed forth is evinced in the penal, irritating, and obnoxious edicts which they issued, and in the cruel expedients to which they resorted for the purpose of obtaining soldiers. The conquered provinces became the perpetual seminary of the Turkish army. At first the royal fifth of the Christian captives was taken for this purpose, and when this number was diminished by the less frequency of conquests, an inhuman tax of the fifth child or of every fifth year, was rigorously levied on the Christian families. At the age of twelve or fourteen years, the most robust youths were torn from their parents, and from that moment were clothed, taught, and maintained for the public service. The Janizaries, those formidable Turkish soldiers, consisted at first of Christian youths who had been educated in the Turkish religion and arms. Their Turkish education so killed in them all feeling of regard to the religion of their countrymen, that they fought against them with all the zeal of proselytes. Indeed, wherever the Turkish spirit and influence came in contact with Roman Christianity, it proved highly destructive to the latter.

These idolatrous Christians were unable to maintain their religion against the perpetual insults of their persecuting, fanatical, and incensed victors; nor could they stem that torrent of barbarism and ignorance which rushed in with the triumphant arms of the Turks, and overspread Greece with a fatal rapidity. The Turks did not altogether prohibit the public exercise of the Christian worship, yet such was the deadly influence of their hostility towards it, that many Christians were overcome by it and became converts to the religion of their conquerors.

And hence, those who retained the profession of Christianity had the mortification of seeing their friends and kindred apostatize to Mohammedan imposture.

A large proportion of Christians, by coming in contact with the Turkish religious spirit, and inhaling its influence, so fatal to Roman religious life, died to their former religious profession and sympathies.

In the nineteenth verse it is declared of these horses, that their tails were like unto serpents and had heads, and that with them they do hurt. Their power to kill was in the fire, smoke, and brimstone issuing from their mouths; but their power to hurt was in the serpent heads of their tails. Their tails represent them in their character as teachers of imposture.

The Turks, like the Saracens, falsely taught a revelation from God as their authority and warrant for exterminating idolatry by the sword, while at the same time they rightly charged the Greek and Latin Christians with this crime. And it was this imposture, accompanied with this just charge and the victorious power of the Turks, which, as in the case of the Saracens, so much annoyed these Roman Christians. It must be noticed, that, as the old Roman empire had been perpetuated by the Greeks, they thought themselves as much entitled to the name of Romans as were the Latins or western people.

Verses 20, 21. "And the rest of the men which were not killed by these plagues, yet repented not of the works of their hands, that they should not worship devils [demons or mediators], and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk. Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts."

The evils which the Saracens inflicted upon these Christians, for the declared purpose of chastising them for their idolatrous form of worship, so far from curing them of their idolatry, served only to confirm and harden them in it; so that, when the Saracen chastisement was coming to a close, we find that the Romans had succeeded to add to the invo-

cation of departed saints the use of images in their religious worship, and to establish these corruptions in full public authority and practice.

Neither did the chastisement of the Turks have any better effect upon them. These chastisements failed to bring them to repentance, or to bring them back to the point from whence they had strayed.

They repented neither of their martyr and image worship, nor of their murders in shedding the blood of innocent men whom they called heretics, nor of their sorceries and cheats in fabricating prodigies, nor of their immoralities and licentious manners, nor of their thefts in those exactions and impositions whereby they drew immense treasures from the nations.

If the Latins in the crusades of the middle ages retaliated upon the Saracens for their unjust and desolating invasions of Christian countries, they have not yet retaliated upon the fiercer Turks who have inflicted upon them far greater evils and injustice.

It appears that they are yet to do this, and that the prophecies of Daniel, which have been partially fulfilled by the crusades, are to be fully verified, and that Egypt and Jerusalem are yet to be brought under papal obedience, and that when the Latins have thus retaliated, and have filled up the measure of their iniquitous disloyalty to the Son of God, some Eastern powers, waging war in righteousness, will come in final judgment upon the dominion of Rome and vindicate the justice of Divine providence in the affairs of nations.

Christians and Mohammedans for ages past have had recourse to war and the sword to force upon a corrupt world the religion of Heaven, and that religion perverted into a grievous abomination to Heaven.

They both have most grievously wronged the Lord who bought them, and by whom only either of them can come to God. He gave himself a ransom for them both, and they

both exclude from their religion the very essence and foundation of true religion.

In order to force such a blasphemous and false religion upon the nations, they have filled the world with slaughter and wretchedness that appall the mind of the reader of history. And have war and the sword ever benefited the warriors themselves or others?

The Turks have become imbecile and helpless, and their empire is ready to fall to pieces. And the Latin Christians are all armed to the teeth prepared for some desperate bloody conflict. Neither of them have improved in true piety or pure morals. These things are, indeed, wonders in the providence of God. Who can understand them?

The killing of the third part of the men of the land is not the whole of the second woe. There are yet more to be killed by some internal disaster. A great earthquake is yet to shake Jerusalem, destroying the tenth part of it and killing seven thousand names of men.

This disaster will close the second woe, and at the same time the 1260 years. The prophecy next proceeds to give us some information concerning the state of things during those extraordinary years of the great tribulation.

DISCOURSE VI.

REV. x.

“And I saw another mighty angel come down from heaven, clothed with a cloud; and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire. And he had in his hand a little book open; and he set his right foot upon the sea, and his left foot upon the earth, and cried with a loud voice, as when a lion roareth; and when he had cried, seven thunders uttered their voices; and when the seven thunders had uttered their voices I was about to write. And I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not. And the angel which I saw stand upon the sea and upon the earth, lifted up his hand to heaven, and swore by him that liveth forever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer. But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets. And the voice which I heard from heaven spake unto me again and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey; and as soon as I had eaten it my belly was bitter. And he said unto me, Thou must prophesy again before many people, and nations, and tongues, and kings.”

THE last part of the sixth seal disclosed the deplorable fact that before the invasion of the Barbarians, and before the end of the fourth century, there would occur a general apostasy or falling away among the professed people of God; that those that remained faithful and true to their religion would be but a very small minority, and that there would be a long period of tribulation, in the course of which multitudes would have to suffer for their loyalty even unto death, and thereby make their faith illustrious.

Here, again, the last part of the sixth trumpet notices this long deplorable period, and discloses the fact that during the whole of this period the disloyal and perverse are to be dominant in power and hold Jerusalem in a state of profane subjection, and are to be annoyed not only by the Mohammedans—both Saracens and Turks—but also by some form of protest and opposition existing among themselves.

The angel, the representative appearance of Christ, who had made himself known to Daniel in his last vision and informed him of this wonderful period, is the same angel who makes himself known to John to inform him concerning this same wonderful period. He disclosed to Daniel in that last vision the succession of noted dominant monarchy from Cyrus down to some future sovereign power, which was to restore the people of God to freedom and national life as Cyrus had once restored them. In going down the course of succession through the Persians, Greeks, and Romans, he comes to this wonderful period and tells him that it was to be the last period of Divine indignation and of wonders, and that it was to be a definite number of years. He discloses to him that during this period the teachers of the truth would fall by sword and by flame, by captivity and by spoil, to try them and make their faith and loyalty illustrious. He describes the noted dominant monarchy which during the period was to scatter the power of the people of God. He informs him that the monarch would be absolute in his authority and exalt himself above all other monarchs here on earth; that he would (as the spokesman of God) speak marvellous, strange words; that he would be the patron of new, local gods-protectors unknown to his fathers—the old Romans; that he would be a monarch without a wife, having no regard for conjugal affection, and that during this period the time of the end—a noted dominant monarch south of him would push with him—carry on war with him, and that he would come upon this southern monarch in overwhelming power

both by sea and land, and conquer Judea, Egypt, Ethiopia, Lybia—even many countries—and would finally plant the tents of his pavilion upon the glorious holy mount of the temple. The angel, in conclusion, with both his hands raised to heaven, utters the solemn oath, that, the prophetic three years and a half of the scattering of the power of the people of God by this wonderful king being ended, he and his wonderful, his strange doings would have their finishing time, to be followed with the promised period of blessedness spoken of by the prophets. The angel then further discloses to Daniel that this ending time, up to the period of blessedness spoken of by the prophets, would be a period of seventy-five prophetic days beyond the three and a half prophetic years, or 1260 prophetic days. This long period of the reign of this strange king and of his strange doings, was no doubt affirmed with a solemn oath because these things appeared very improbable, and the time was so exceedingly long beyond that of any similar antecedent time—the whole matter being a mystery of God, one of his unsearchable judgments. This same angel of Christ, when he appeared to John, had a little open book or roll in his hand, which we are to suppose contained the information which he had disclosed to Daniel, under oath, concerning this mystery of God, this wonderful period, and which was therefore a matter of record, open and known. With this open record in his hand, the angel confirms to John with an oath the same testimony which he had confirmed to Daniel with an oath concerning the finishing time of these wonderful things.

The angel is described, in his appearance to John, as in a like form to that in which he had appeared to Daniel. He comes down from heaven with a cloud about him—a rainbow over his head—his face shining as the sun and his feet like pillars of fire, and his right hand holding this little open roll.

The cloud and rainbow were to Noah and mankind a sign and covenant that there was to be no future deluge of divine

indignation—they are here an assurance that the predicted long period of the indignation of God on account of the disloyalty of his people would be the last one. His face shining as the sun (Rev. ii. 23) is significant of his divine power to expose the hidden things of darkness, and to make manifest the counsels of the heart. And his feet like pillars of fire signify his coming upon his disloyal subjects in penal power and justice. He stands with one foot upon the sea, and the other upon the land, to signify that the whole population are in subjection to him as the Lord Mediator to whom all power in heaven and on earth is committed. While thus standing he cried with a loud voice as when a lion roareth, to signify that he is prepared to consume and break to pieces the power of his disloyal subjects. Will a lion roar in the forest when he has taken no prey? Will a young lion cry out of his den when he hath taken nothing?

The Lord shall roar out of Zion and utter his voice from Jerusalem, and the heavens and the earth shall shake, but the Lord shall be the hope of his people and the strength of the children of Israel.

After the roaring of the angel, seven thunders uttered their voices, but those utterances were not to be recorded; they were perhaps so evident in their meaning that the publication of them might have prevented their accomplishment or have been regarded as precepts, not prophecies. The atmosphere or air is metaphorical of the public mind or sentiment as the life of public authority. All authority depends upon general opinion and consent. Hence thunder is metaphorical of strife or collision in the high regions of general authority. The thunderings in the times of Constantine and of Theodosius were metaphorical of the contest in the general government among rival emperors. The imperial authority was in a state of collision. The seven thunders of which we here read, as following the roaring of the angel, perhaps threatened certain collisions that were to occur in the course of that re-

markable period of twelve hundred and sixty years, which we suppose had its beginning in the eighth century. In the course of that period we read in history of several periods of collision between the high dominant authorities in the Roman world threatening the supremacy of Rome.

There was such collision in the eighth century in the angry controversy about images between the papal and imperial authorities, and again in the ninth century on the question of papal jurisdiction over certain provinces, in consequence of which the Greek and Latin churches excommunicated each other.

In the eleventh and twelfth centuries, there was collision between the popes and German emperors on the question of investitures.

There was again collision in the high places of authority in the fourteenth and fifteenth centuries during the threefold papal schism originating in the removal of the papal residence from Rome. Also in the sixteenth century in the time of the Reformation, and in the eighteenth century in the time of the French revolution.

These six consecutive collisions in the supreme or general government were so many thunderings in the public mind uttering loud dissatisfaction with the supremacy of Rome. And we now in our own times hear a seventh thundering in the Roman world uttering dissatisfaction with the independence of Rome as a sovereign state.

The seven thunderings and the twelve hundred and sixty years being ended, the angel repeats his former oath to Daniel that the finishing time of the wonders of the mystery of God shall not be later than the first part of the seventh trumpet.

The angel next gives the little open roll to the apostle that eating it he might digest its contents, but the apostle found in those contents the bitter thought that so many years the religion of truth was to be in subjection to the disloyal and

perverse. This thought need not be so bitter to us who know that the greater part of that long deplorable period has gone by.

The little open roll, which the angel holds in his hand, is evidently the recorded testimony of Christ, which he had delivered to Daniel and now delivers to John, that he, Christ, might have two witnesses to prophesy during and concerning this long period of apostasy and of divine indignation.

These are the only two prophets who have stated the definite number of those years, and relate the double oath of Christ in respect to that number.

Daniel and John are to prophesy during those years in the same sense in which the ancient prophets and the law prophesied from Malachi to John the Baptist. They are to prophesy by their recorded testimony as taught and published by a succession of courageous and faithful men; and they have thus prophesied by a succession of intrepid teachers and protestors in each of the two great branches of the Christian Church, Greek and Latin. And thus these prophets, like the two olive trees and the two candlesticks, have been two in a twofold sense. They are two in respect to the two original prophets, and two in respect to the two branches of the Church in which they have held up the testimony of the two original prophets. After the prophet had eaten the roll, had made its contents his own possession, he was told he must prophesy yet or again concerning matters of which Daniel had prophesied before him.

Accordingly, the angel proceeds to make additional disclosures to him concerning the state of the Church, and of the many peoples, and nations, and tongues, and kings, during that period. He proceeds to give him fuller information concerning that period in respect to worship, and to polity, and to the public teaching of prophecy.

Rev. xi. 1-2. "And there was given me a reed like unto

a rod : and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out and measure it not ; for it is given unto the Gentiles : and the holy city shall they tread under foot forty and two months."

The angel who gave the measuring reed to the apostle, we have said, was the representative of Christ, the Lord Mediator.

The mountain on which the temple or house of God stood was the place where the nation assembled to worship the God of Israel.

There is wanting on the mountain the usual distinct court for the Israelites, to signify that, with the exception of the worshippers in the holy house, all were Gentiles ; that is, those who with the God of Israel worshipped also demons and idols. These worshippers were like those inhabitants of the land of Israel after the expulsion of the ten tribes. They feared the Lord, and served their own gods and graven images.

They were also like those Jews in the time of Jeremiah, who, though they had filled Jerusalem with their idols, yet professed themselves worshippers of the true God.

Will ye burn incense to Baal, and walk after other gods, and stand before me in this house which is called by my name, and say that we are delivered [allowed] to do these abominations? It seemed to be their opinion that, while they rendered to the God of Israel the worship which he required in the temple, they were at liberty to worship the gods of other nations.

The holy house and mountain are to be in subjection to men who with the God of Israel worship demons and idols for a period of twelve hundred and sixty years. If they tolerate the temple and the altar, and those who worship therein, they nevertheless desecrate the other parts of the holy mountain by their unauthorized worship. They, at the

same time, hold the city in subjection, and pervert it into Sodom and Egypt, and make it as impious as it was when guilty of the blood of the Lord of the prophets.

While the sacred mountain and city are in profane subjection to these perverted worshippers of idols and of fictitious divine mediators, the one, the true, Mediator has his two witnesses to prophesy and to protest for him against this profane state of things in the holy land and city.

Verses 3, 4. "And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. These are the two olive-trees, and the two candlesticks standing before the God of the earth" [Holy land].

Under the old dispensation, when the nation had, for the most part, fallen away into the abominations of the Gentiles, God raised up especial teachers whose business it was to instruct the people in revealed truth and to witness especially to the unity of the true God. They were the bulwarks of the Mosaic religion and polity against the tyranny of the civil magistrate as well as against the transgression of the priests and of the people.

By them, since the time of Moses, God had protested unto the nation, rising up early and protesting, saying, "Obey my voice."

Hence it was necessary that they should be men of courage, that they might lift up their voice like a trumpet and show the people their transgressions, and the house of Jacob their sins. Thus God spake to the prophet Ezekiel: "Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads; fear them not, neither be dismayed at their looks though they be a rebellious house."

After the separation of the ten tribes from the two tribes of Judah and Benjamin, there was a succession of such prophets in each one of the two kingdoms.

The two prophets, to signify the deplorable transgressing state of the times, wear sackcloth—clothing of grief and mourning. They are compared to two olive-trees and two candlesticks standing in the house of God before him. Oil is symbolic of divine inspiration and light of divine knowledge. They were the vessels containing, and the pillars holding up, the knowledge of inspired divine truth.

Verse 5. “And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.”

This fire is symbolic of the severity of the penal inflictions and judgments which they utter and publish as coming from God upon the enemies and persecutors of the truth.

The fulfilment of the predictions will prove the destruction of those who treat the predictions with contempt and hostility, and will attest the divine mission of them who utter and publish them.

In the days of Jeremiah the two houses of Judah and of Israel had become so bold in their apostasy from the truth that they belied God, who, by his prophets, had made known the severe judgments that he would inflict upon them. They said that the prophets were wind, and that the word of the Lord was not in them.

Wherefore, thus saith the Lord God, Because ye speak this word, behold I will make my words in thy mouth fire and this people wood, and it shall devour them. The predictions of evil which I will put in thy mouth I will verify to their destruction and to thy vindication.

Verse 6. “These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth [the land] with all plagues, as often as they will.”

They have power to inflict these evils in the sense of foretelling them as the messengers of God. God said to the prophet Jeremiah, “I have set thee over the nations and

over the kingdoms to root out and to pull down and to destroy, and to throw down and to build and to plant." The prophet had no other agency in the overthrowing and establishing of nations and kingdoms than that of foretelling them.

Elijah prophesied a drought of three years and a half, and Moses, as one of the plagues of Egypt, prophesied the conversion of the waters into blood, and the prophecies, being fulfilled by the event, vindicated their divine mission to the bitter experience of their enemies and calumniators.

Verse 7. "And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit [out of the abyss or sea] shall make war against them, and shall overcome them, and kill them."

The prophet Daniel was once thrown into a den of lions for the law of his God, and the apostle Paul for his religion was compelled to fight with beasts at Ephesus. Daniel and Paul escaped with their lives; but these two prophets are to be killed, and that in Jerusalem; for it cannot be that a prophet perish out of Jerusalem.

Verse 8. "And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified." Degenerate Jerusalem is so called in the inspired writings.

Their death and exposure in a street or wide place of the city showed the consent of the city to the impious murder, and made it chargeable with the guilt.

Verse 9. "And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves."

They lie dead and exposed in the public place of the city for three days and a half, and are not allowed burial while the worshippers of foreign lands in the city feast their eyes on the tragic spectacle, and will not allow them the honor of a burial.

Verse 10. "And they that dwell upon the earth [land of Judea] shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth."

They tormented them that dwelt in the land in protesting against their heathenism and in publishing the divine predictions of the evils impending over them.

Verse 11. "And after three days and a half the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them."

A vivifying wind or breath from God enters into them and revives them, so that they recover their life in full strength and stand up on their feet to the consternation of those who witnessed this extraordinary event.

Verse 12. "And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them."

After their resurrection in full life and vigor, being summoned thither by a loud voice in the sky, they ascend up in the midst of a cloud, and in the sight of their enemies and murderers.

Verse 13. "And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven."

The men of name not slain changed their mind in respect to the murder which had been committed, and confessed that the punishment which God had inflicted was just and to the honor of God.

The holy city, and mountain, and temple, and the nation of Israel had never existed precisely in the state and circumstances mentioned, and the variations are made to suit the circumstances of Roman Christendom during the appointed period of twelve hundred and sixty years of apostasy and of divine indignation. We are now to turn all this from a

Jewish into a Christian sense, or, in other words, we are to take all this in a tropical Christian sense.

The leading idea prefigured by the temple with its altars of incense and of animal sacrifices is, our access to the presence and mercy of God through the one Mediator and his atoning sacrifice and prevailing celestial intercessions.

The Gentiles acknowledge a Supreme God, but they had also a multitude of gods, demons, or mediators, to whom they offered sacrifices and petitions for access to the Supreme God. The Gentiles, say both Moses and St. Paul, sacrifice to demons and not to God, not to the Supreme Being, not immediately to the Supreme Being, but to the subordinate gods.

Moses foretold to the Israelites in his final song, that they would depart from the true God, and that, making light of the Rock of their salvation, they would sacrifice to demons, mediating gods, to vanities, fictions that were no gods.

It was to prevent them from sacrificing to such fictitious gods that he made it a perpetual law that they should bring and offer all their animal sacrifices on the one altar at the door of the tabernacle in the court of the altar.

In the text, therefore, they who worship in the temple at the one altar correspond to the remnant of Christians who in their public worship have recourse only to the one Mediator for the virtue of his atonement and intercessions for access to the mercy and favor of God, and who, in so doing, conform to the perpetual law, for to loyal Christians there is one God and one Mediator between God and men—the man—the anointed Saviour. The gentile Israelites who worship in the cast out court beyond the temple and the altar, correspond to those Christians who compromise the oneness of the true Mediator by invoking a plurality of fictitious mediators.

Christ is no longer the one Mediator to those who associate with him angels and departed saints in their invocations for celestial mediation and intercession. It is a contradiction

which they do not discern or will not acknowledge. It will be noticed that these Gentiles tolerate the temple and the altar, and the worshippers therein.

The Roman Catholic Church, both Greek and Latin, acknowledges our access to God for mercy and favor through the mediation of the atonement and intercession of Christ, but they do not admit that they disparage the oneness and sufficiency of the mediation of Christ and that they grievously offend him by recourse to additional mediation of their own fabrication.

When the Christians of the Roman empire lapsed into the invocation of the martyrs for their merits and intercessions, and to use images in their worship, they made themselves gentiles, worshippers of demons and idols. These profane innovations in Christian worship became general at the close of the fourth century, but were not established by public or general legislation until the eighth century.

The new worship was a compromise between Gentile worship and Christian worship, in which compromise the oneness, the fulness, the essential element of Christ's mediation, was void.

The Gentiles gave up animal sacrifices and their old gods, demons, and their old images for new ones of a Christian character and name; and in these respects made Christian worship the counterpart of pagan worship. The new worship was pagan worship improved, but Christian worship perverted and defiled and made an abomination to God and to Christ, on which account the Greek Church and the Latin Church are in a state of divine indignation to this day.

Jerusalem trodden under foot by these innovators and perverted by them into Sodom and Egypt, and the slayer of prophets, corresponds to Roman Catholic Church polity perverted into a system of impurity—oppression and vindictive persecution.

The polity and public worship of the Roman Catholic

Church are to continue in this perverted and deplorable and offensive condition for twelve hundred and sixty prophetic days. During this mystery of God, this long period of the divine anger on account of apostasy from the truth of Christian worship and polity, Christ will have a succession of courageous teachers to publish his sworn testimony as recorded by his two witnesses, Daniel and John, concerning this period, and to protest against these innovations and in favor of the oneness and fulness of the mediation of the divine Saviour.

The two witnesses will stand for those faithful teachers, who, for many years past, have, from time to time, preached, taught, and exposed to the public the written testimony of Daniel and John concerning Rome and the apostasy, and have thus publicly protested against the prevailing corruptions of church-worship and polity, and denounced against them the impending judgments of God as matters of prophecy.

As under the Old Testament, the Church of Israel, after the time of Rehoboam, consisted of two kingdoms, in each of which there was kept up a succession of prophets, so something similar has occurred in Roman Christendom. At the close of the fourth century the Roman empire was divided into two kingdoms or empires, in each of which there has been a succession of fearless and enlightened teachers, who, like the two olive-trees and the two candlesticks, have preserved and held up to public notice the inspired testimony of Daniel and John concerning this final apostasy under Roman domination, and the predicted divine judgments impending over that criminal despotism.

The two prophets among other such judgments publish the cessation of rain for three years and a half, and the conversion of the waters into blood.

To rain is, in a metaphorical sense, to drop words or to diffuse truth and doctrine by discourse. My speech, says

Job, dropped upon them, and they waited for me as for the rain. After my words they spake not again. My doctrine, says Moses, shall drop as the rain, my speech shall distil as the dew—as the small rain upon the tender plant, and as showers upon the grass. To drop a word is used in the sense of uttering a prophecy. The word proceeding out of the mouth of God is compared by Isaiah to rain coming down from heaven.

As the waters of the clouds are dispersed and dropped over the earth in rain, so is knowledge diffused among men by words dropped in discourse. (Deut. xi. 16-17.) Take heed to yourselves that your heart (understanding) be not deceived, and ye turn aside and serve other gods and worship them. And the Lord's wrath be kindled against you, and he shut up heaven that there be no rain, and the land yield not her fruit. The failure of rain in its season was an evidence that the nation had turned aside into the worship of fictitious gods, and was obnoxious to divine indignation. In the text the shutting up of heaven, that the rain fall not, will signify that revealed truth, the word of God, especially in respect to the oneness and fulness of the Mediator, will be confined and imprisoned in the high places of authority and influence, and will not be taught and diffused among the subject population by discourse or preaching during this long period. It was an ancient prediction that the knowledge of the Lord, compared to water, is in the time of the Messiah to be universally diffused among mankind, as the waters are spread over the bed of the sea, but this event is not to come to pass until these prophets have finished their testimony and the twelve hundred and sixty years are ended in multiplied travelling and knowledge.

Where Christians have turned aside from Christ to invoke departed saints, knowledge is confined to the few, and the truth concerning the oneness and completeness of the mediation of Christ, as well as the Scriptures themselves, are shut

up in a dead language and confined to the learned, and thus beyond the reach of the common people.

To teach that the Scriptures are to be universally published and read, and studied in a language known to the unlearned, or to teach that departed saints are not to be invoked for celestial intercession, would be treated as heresy. It is only outside of the dominant jurisdiction that efforts are made to make the Bible a common book, and that the truth concerning Christ is rained down among the people by preaching and discourse. In this country we are free to do these things. Long may we continue so. Waters correspond to those peoples, and multitudes, and nations, and tongues, in communion with Rome, who differ from Rome in discourse or literature or race.

The conversion of these waters into blood portends that those portions of the population are to become alienated and hostile to Roman domination.

These and other predicted plagues or judgments of God, these protestant teachers publish as often as at intervals of time they have the will to do so.

The beast that ascendeth out of the abyss or sea, as afterwards fully described, is the Latin body politic, consisting of a plurality of sovereign powers acting in union. The killing of the prophets by the beast, and the exposure of their dead bodies in a public place of the city with the concurrence of its citizens and authorities, portend that the public teaching of the prophecies of Daniel and John concerning the Roman apostasy, will be entirely suppressed for three years and a half by the combined Latin powers in concurrence with the ecclesiastical authorities of Rome, that the pulpit and the press in respect to these prophecies of Daniel and John will be more effectually closed, struck dead and dumb, for the time specified, than they have ever hitherto been within Roman Catholic jurisdiction.

This event will be a matter of great joy and triumph to

the dominant party, supposing that they were now forever rid of these troublesome, annoying teachers of prophecy.

It seems that oppressive and haughty despotic powers, such as pagan imperialism in the time of Dioclesian, or the imperialism of Napoleon Bonaparte in the invasion of Russia, and the slave power in our own time, when they are reaching the end of their career, and Divine Providence will no longer tolerate their haughty temper and iron rule, are tempted into some desperate, powerful effort, which proves to be their ruin.

The joy and triumph of these enemies of Daniel and John will be but for a short period. At the end of three years and a half the public teaching of prophecy, especially these two books of prophecy, will revive in full freedom and power, and obtain a high place in the public mind, in public influence and authority.

The resurrection and ascension of the two prophets are figures of like import with those of Ezekiel, chap. xxxvii.

The nation of Israel, then in a state of captivity and dispersion, without national life, is described as a valley of dry bones. He prophesies to these dry bones, and they stand up and are covered with flesh. He then prophesies to the air to come from the four winds and breathe upon them, and breath entering into them they become living bodies. It was thus by prophecy that they came again into life.

It had been prophesied that the Assyrians were to retain the Jews in a captive and dispersed condition without national life for a period of seventy years, and that the Persians succeeding to universal dominion were to restore the Jews to their country and national polity and authority.

One of the Persian sovereigns, Cyrus, was predicted by name as saying unto Jerusalem, Thou shalt be built, and to the temple, Thy foundation shall be laid.

These prophecies were at the time not only known to the Jews but to the Persian sovereign himself, and to the public

authorities, and, influencing the Persian sovereign and the public mind and authority, constituted the supernatural power which restored the Jews to their country and to corporate national life.

So the prophet Zechariah declared at the time to the Jews, that they were to be restored to complete national life, not by might and power, not by army and force, but by the spirit of God, as the spirit of prophecy.

In the case of these slain prophets, they will be revived in official life and vigor, not by army and force, but by the means of prophecy, known to the public and to the prophets themselves. This very suppression of the public teaching of prophecy will be known to be a fulfilment of the very prophecy suppressed and influencing public opinion, and the teachers themselves will restore those teachers to freedom, and raise them high in public consideration.

The books of Daniel and of John will then be taught in the high places of authority and knowledge, where they are now but little noticed or studied.

Contemporaneously with this event, there occurs a great earthquake, great revolution, great change in the population and polity of the Roman Catholic Church, deposing from office and authority many men of reputation, and frightening the rest of them into a change of sentiment and conduct.

Jerusalem was the common property of the whole population of Israel, and the ancient prophets use the word as metaphorical of the nation and polity of the Jewish church or nation. Here Jerusalem profaned is metaphorical of the disloyal population, and the perverted and profaned polity of the Catholic Church. The tenth part of the city may denote a portion of that population in one of the ten kingdoms, perhaps that of France. Perhaps the church population of France are to break loose from the Roman Catholic community; for the French nation are eventually to withdraw their protection from Rome.

It must be noticed that Jerusalem as a mountain represents population, and, as an aggregation of buildings and streets, represents polity. As a mountain, too, it represents not merely a part of the population but the whole, inasmuch as the whole population had a common property in the city. The whole nation were citizens of Jerusalem. It was the capital of the nation.

The breaking up of this tenth portion of the population will also effect some important change in Catholic Church polity.

The seven thousand names of men who perished in the earthquake may allude to the seven thousand men of might whom the King of Babylon removed from Jerusalem after its first capture by him and before its second capture and desolation afterwards.

In this earthquake, Rome will lose some large portion of the population in communion with her, as well as a number of men of high rank and authority.

Before these events occur, these prophecies of Daniel and John must be generally studied and known, that when the events do occur the public may know them to be the fulfilment of prophecy. So much confusion worse confounded has been written on the subject of prophecy, that many turn away from the study of the subject as unprofitable and useless, and few are aware of the use which these prophecies are to serve in the future success of Christian truth in the world. For the last thousand years there have been some bold spirits who, at intervals of time and at the peril of their liberty, property, and lives, have not hesitated to make known to the world the predicted judgments of God upon Roman Christendom for the wrongs which have been done to Christ and his religion and Church.

In the first quarter of the eighth century the Saracens, in waging war for the suppression of the worship of images and departed saints, had conquered so many Christian countries

under Roman rule that many of the clergy of the empire were aroused to make earnest protestations against the prevailing perverted worship, and to insist that the success and conquests of these Mohammedans were Divine judgments upon Christians for their apostasy from the truth. These protestors began the long controversy on images, and were a great annoyance to Rome and the friends of the images. Again, on the eve of the reformation in the sixteenth century, after the Mohammedan Turks had captured Constantinople and had subverted the Greek empire, Luther and other bold spirits rose up in Latin Christendom, and with great zeal and energy protested against the Roman system of polity and religion, and proved a formidable torment to the party in power.

In noticing a sect of Protestants called Paulicians, who sprang up as early as the seventh century, Gibbon remarks that the invincible spirit kindled by them has continued to live and breathe down to modern times; that in the state, and in the church, and even in the cloister, a latent succession has been preserved who have protested against the tyranny of Rome, embraced the Bible as the rule of faith, and purified their creed from all the visions of gnostic theology. The struggles of Wickliffe in England, of Huss in Bohemia were premature and ineffectual, but the names Zuinglius, Luther, and Calvin are pronounced with gratitude as the deliverers of nations.

Roman Catholics as well as dissenters have all along understood, from the prophecies of Daniel and John concerning these twelve hundred and sixty prophetic days, that a great apostasy for that length of time would occur in the universal Church before the millennial reign of Christianity in universal dominion.

The Roman Catholics, however, in order to avoid the application of these prophecies to their Church, would not understand the twelve hundred and sixty days in the pro-

phetic sense as standing for so many years according to an express appointment of God.

They were, however, greatly annoyed when it was shown that these prophecies in other respects accorded with the course of Roman history. The prophecy of St. John is a prophecy of Christ in his representative appearance as the Lord and Mediator of the new covenant.

In it he repeats and confirms the testimony which he had given to Daniel to record concerning that last period of Divine indignation, that mystery of God so astonishing and bitter to John and to Daniel, and indeed to all the lovers of revealed truth.

The prophecy describes the state and circumstances of the Christian Church while in subjection to the corrupting despotic dominion of Rome. It describes the state and circumstances of the Christian Church during the long period of Divine indignation in respect to worship, to polity, and to the public teaching of these prophecies of Daniel and John.

In respect to Catholic worship, a small minority remain loyal to the Mediator, and confide exclusively in the oneness and plenitude of his mediation, while the great mass invoke invisible beings of fictitious mediation, and at the same time they do not profess to reject the mediation of Christ, as supreme, but not exclusive. These disloyal Christians hold also in subjection the polity of the Catholic Church, and pervert and debase it into a licentious, oppressive, and persecuting system. With the polity and public worship of the Catholic Church thus perverted they are to be dominant for a period of twelve hundred and sixty years. In the mean while the one true Mediator will have in his two disloyal churches, Greek and Latin, a succession of intrepid spirits to preserve and hold up to public view the protesting testimony of Christ, as recorded by his two witnesses and prophets, Daniel and John. Among other predictions of divine wrath which like fire proceed out of their mouth,

they will declare a famine not for bread nor a thirst for water, but a famine and a thirst for want of hearing the word of God diffused by preaching and discourse ; they will also make known the future alienation of those portions of the population who are not Roman in their literature or race.

When the period of their public teaching of prophecy is about ending, the Latin powers, with the concurrence of the Church of Rome, will effectually suppress their public teaching for a period of three years and a half.

They then revive in full life and ascend to high consideration and influence in the public mind, and contemporaneously with their revival and ascension, some portion of the population and polity of the Roman Catholic Church meet with disaster to the ruin of some high in ecclesiastical reputation and office ; and when this disaster takes place we shall know when the twelve hundred and sixty years have come to an end. The end of those years is thus more clearly indicated than their beginning.

We are to study this prophecy of John concerning the mystery of the twelve hundred and sixty years in connection with that of Daniel in his last vision.

From that vision we gather that before the end of that period the powers which sustain the papal monarchy are to retaliate upon the Turks, to subvert their empire, and to bring Egypt, Lybia, Ethiopia, and Jerusalem in subjection to papal jurisdiction.

It may be that then, flushed with success, the Latin powers, with the concurrence of the Church and Bishop of Rome, will accomplish the predicted suppression of the prophecies concerning Rome for the period of three years and a half, to be followed with the disastrous earthquake predicted in the text.

Hence we may surmise the reason why this disaster is connected with that of the Turks as constituting the second woe with which the twelve hundred and sixty years are to

end. If the Latin powers in the crusades retaliated for the injuries which the Saracen Mohammedans inflicted upon Roman Christendom, they have not as yet retaliated for the injuries inflicted by the Turkish Mohammedans. They are perhaps yet to do it. It would seem that something of this nature must occur before the ending of the period of wonders, unless Egypt and Ethiopia have already been under papal rule.

Verses 15-18. "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever. And the four and twenty elders which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come, because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants, the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy them which destroy the earth."

The seventh trumpet is the last part of the seventh seal.

It begins with the third woe of seven vials, or the final judgment upon the dominion of Rome. It extends over the millennial reign of Christian government, and of the Christian faith here on earth down to the general resurrection, the final general judgment and the new state and order of things.

We are to suppose that the final general judgment was about to begin, and that the twenty-four elders had witnessed all that had transpired here on earth up to that final event, and that they and the great voices in heaven thank and praise the Almighty Sovereign for his righteous administration of government up to a consummation now at hand.

The destructive earthquake in the profane city that was

once holy, ends the second woe and the twelve hundred and sixty years, and the next the last finishing woe upon the dominion of Rome will come quickly.

Verse 14. "The second woe is past. Behold the third woe cometh quickly."

We have in the preceding chapters been conducted through a succession of important events beginning at the close of the first century and extending to some age yet future.

We have seen the four consecutive changes through which the military imperial power passed in the course of the second and third centuries. The Roman body politic, next as a pagan power becomes a bloody persecutor of the teachers of Christianity. Then follows the fall of the pagan rulers and government.

Christianity then becomes the established religion, and the Christians of the empire fall off from the fundamental principles of their religion by invoking the martyrs for celestial mediation, and by making the government now under their control an instrument of suppressing religious dissent by penal inflictions. In chastisement for such apostasy they are overtaken in the course of the fifth and sixth centuries by the most severe disasters that had ever befallen them.

They were not reclaimed by those disasters, but continued in their criminal innovations, using the government as an engine of persecution, and establishing the worship of saints and images by general legislation and law, to continue in force for a period of twelve hundred and sixty years. During that period they were to be overtaken with those two great scourges of Roman Christendom, that of the Saracens, and that of the Ottoman Turks, and also to be annoyed by a succession of teachers of prophecy protesting against the prevailing apostasy.

This period ends in some great disaster to Catholic Church polity, as subjugated and perverted by the dominant Ro-

mans, and is to be followed with final judgment and desolation.

The prophecy in the following chapters goes back again to the fall of the pagan government, and conducts us over the same period of time to give us the course of corporate power.

It has hitherto given us no description of the beast that ascendeth up out of the abyss or sea, nor of the third and last woe upon Roman Christendom.

In the next chapters it gives us further information on those two points, and takes up the changes in Roman corporate power where it had left off at the end of the fourth seal, and informs us of the succession of events relating to corporate bodies after the army, as a corporate body, ceased to rule. The Romans are now prefigured not by a horse and his rider, but by a dragon—a serpent with seven crowned heads and ten uncrowned horns. They are next prefigured by a beast that comes up from the sea with seven uncrowned heads and ten crowned horns, and then again by the same beast with his heads and horns without crowns, but having the woman Babylon sitting upon him.

Foretelling these changes in their connection with those in the Christian Church, it prepares us for a full description of the third and last woe, namely, the final judgment and end of the dominion of Rome, the great day of God Almighty.

DISCOURSE VII.

REV. xi. 19, and xii. 1-6.

"And the temple of God was opened in heaven, and there was seen in his temple the ark of his covenant; and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

"And there appeared a great wonder in heaven: a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. And she being with child cried, travailing in birth, and pained to be delivered.

"And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man-child, who was to rule all nations with a rod of iron: and her child was caught up unto God and his throne. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days."

THE last verse of the eleventh chapter ought to begin the twelfth.

The temple of God is opened in heaven, and the apostle sees in the house the ark of the testament or covenant of God—the ark which contained the covenant of the ten commandments. The Christian covenant preserves the ten commandments in honor and security. In the new as well as in the old covenant they are the revealed will of God as the rule of life for the whole human race, and it is a mistake to suppose that as a rule of life the Christian dispensation has abrogated any one of them. In respect to the fourth commandment concerning the sanctification of one day of seven as a day of rest and of religion, the Christian dispensation has made a change of the day to begin the rotation of the days, but has made no change in the commandment itself. The

commandment itself does not expressly fix the day to begin the rotation, but supposes that day to be understood. When the commandment was given, the Israelites by some antecedent appointment knew what particular day was to begin and continue the rotation. So Christians knew by some antecedent appointment, no doubt of our Blessed Lord himself, that they were to begin and continue the rotation on a different day from that of the Jews. Christians began the rotation on the next day, which was then by all called the first day, but the Christians also called it the Lord's day, the day of the Lord as being the day of God so named in the commandment. It was the day which Christ, our Lord and our God, fixed as his Sabbath or day of rest, to be hallowed by his followers; he was Lord of that day. The commandment is the same, though the Jews kept it on one day and we Christians keep it on another day—no matter what we call the day—it is the sacred day of rest which the commandment requires us to keep. Whether we say that we rest the first day and work the next six, or whether we say that we work six days and rest on the seventh, it is the same thing. It is a mere matter of words extraneous of the commandment itself. It is a sophistry of words to say that our Lord abrogated or modified the commandment. The Christian covenant has done no such thing, neither has it abrogated the first two commandments as those asserted who contended for the adoration of images, and for the invocation of numerous invisible mediators, on the plea that, as God in the person of Christ had appeared in a human form, it was now lawful to make images of him and of other invisible beings, and honor and adore those images, and invoke the help of those whom they represent. All this is surely misrepresentation and sophistry to do away with the eternal will and commandment of God.

The throne of God in the house of God is metaphorical of the supreme government of God now in the possession of

the Christian community, which is the house of God. The ark is introduced into the house to signify that the Christian covenant of the ten commandments is now a part of the supreme government. When Constantine the offspring of the Church was caught up to God and his throne—that is, came into possession of the supreme government of the Church, he recognized and protected the divine authority of the ten commandments as a part of the Christian covenant, and he accordingly recognized and protected by law the Lord's day—the Sabbath of the Christians, closing on that day all the judicial tribunals. And it was not (as some would misrepresent the matter) the government forcing the people to observe the day, but the people inducing the government to recognize and protect it.

The laws in the different States for the protection of the sacred day of rest have their precedent in those of Constantine.

The observance of the day in the time of Constantine had become general throughout the empire, and this circumstance shows what extraordinary progress Christianity must have made within the course of a little more than two centuries and a half. It is no easy matter to introduce the day into a community not accustomed to observe it.

The lightnings, and voices, and thunderings, and the earthquake, and the great hail which attended the appearance of the ark of the covenant in the house of God, correspond to those commotions and collisions in the high places of authority, and those desolating civil wars and heavy impositions of tribute and taxes, and that shaking and displacement of the different portions of the subject population which attended the elevation of Constantine to the supreme government, and the recognition of Christianity as the legal religion.

From the end of the Dioclesian persecution until the ark of Christianity found a place of protection and security in the supreme government, we are told by the historian, “there

elapsed eighteen years of discord and confusion, the empire was afflicted with five civil wars, and the remainder of the time was not so much a state of tranquillity as a suspension of arms between several hostile monarchs striving to increase their respective forces at the expense of the subjects. These expensive civil wars with several expensive imperial courts, imposed heavy taxation and tribute upon the people and shook the foundation of the empire"—shook the earth.

With the conversion of Constantine, the supreme government came into the possession of the Christian community, who soon abused their advantage by apostasy into polytheism and persecution.

This part of the vision presents to our notice two corporate bodies in their conflicts with each other from the era of the Dioclesian martyrs down to the beginning of a certain twelve hundred and sixty years.

A horse and his rider no longer represent the pagan Romans as a corporate body, but a great red dragon or fiery serpent having seven heads with crowns, and ten horns yet without crowns.

The Christian Romans are represented as a corporate body by a woman who is clothed with the sun and has the moon under her feet and a crown of twelve stars upon her head, and has two wings of a great eagle given to her.

A woman is a common metaphor to designate the people of a city as a corporate body. As such a body, Christians had their origin in the city of Jerusalem under the oversight of the twelve apostles, and hence the crown of twelve stars upon her head.

The two wings of the great eagle are the two wings of the Roman government which protected and helped her. The sun with which the woman is clothed is the gospel, the revelation of Christ. The moon beneath her feet is the law, the revelation of Moses. The one is superior to the other, the gospel being a brighter light than that of the law, as the sun

is brighter than the moon ; and the one borrows its light from the other, as the moon borroweth its light from the sun.

How comparatively obscure would be the meaning of Jewish sacrifices without the light of Christianity to expose that meaning. Before the Christian revelation, the Church had only the light of the moon—the sun had not yet risen, but was below the horizon. The Church then knew that the light which she possessed was borrowed or reflected light, yet she was expecting the time when the true light, which lighteth every man coming into the world, would appear above the horizon. The Christian revelation is not only a brighter light than the revelation of Moses, but it is the original light, of which the latter is but the moonlight reflection. Now when the sun, the original light, appeared above the horizon, the moon became of little use in giving light, and she lost her importance and her glory by reason of the superior glory of the sun. As soon as the sun, the light of the gospel, appears above the horizon, the moon, the light of Moses, sinks into inferiority. As soon as the Church is clothed with the sun, the moon assumes a position beneath her feet. Thus the woman with a crown of twelve stars on her head, with the sun about her person and the moon under her feet, is beautifully symbolic of the Christian (Catholic) Church, under the original oversight of the twelve apostles, enveloped in the glorious light of the gospel revelation, and placed above the necessity of the moonlight of Jewish rites and sacrifices. The Church makes her appearance in heaven, or the place of power in the government, where (verse 2) being with child, she cried, travailing in birth, and pained to be delivered. Here the Christian Church is represented as a mother bearing children. It is also so represented by the prophet Isaiah (chap. liv. 1, 3), “Sing, O barren, thou that didst not bear ; break forth into singing, thou that didst not travail with child. Thou shalt break forth on the right

hand and on the left, and thy seed shall inherit the Gentiles." Isaiah, lxvi. 7, 8: "Before she travailed, she brought forth; before her pain came she was delivered of a man child. As soon as Zion travailed she brought forth her children." Individual members are the seed or children of this corporation, while Christ is the husband. The pains of travail under which the woman suffered, represent the painful condition of the Christian Church while she was about to add a Roman emperor to the number of her children.

In the next verse we have another wonder, or symbol, which makes its appearance in heaven, in the celestial temple. This was a great red (fiery colored) dragon, having seven heads and ten horns, and seven crowns upon his head, and his tail drew the third part of the stars of heaven and did cast them to the earth. The dragon represents the established religion as a corporation—the pagan body or party whose religion was a constituent part of the state. The seven heads represent the seven different forms of government by which this body in the course of its history was successively ruled. These heads are more particularly spoken of in the seventeenth chapter. It will merely here be necessary to anticipate that the last form of the pagan government was that new autocrat imperial form which was instituted by Dioclesian, and perfected by Constantine and his successors. The ten horns, as we learn in the seventeenth chapter, represent the ten contemporaneous states, or powers, which were to spring up in this body of men.

The red or fiery color of the dragon is emblematic of a vindictive and sanguinary character. The tail of the dragon represents the fanatical teachers and priests of the pagan party; while the third part of the stars of heaven represent Christian teachers as constituting an important portion of eminent teachers in the Roman world.

These stars are drawn along at the tail of the dragon and dashed about on the ground, in order to represent the de-

grading and violent treatment which many Christian bishops and teachers received at the hands of the fanatical portion of the pagan party under the pagan emperors.

Whenever the pagan party was aroused by its fanatical priests and advocates to enmity and opposition to Christianity, the bishops and eminent Christian teachers were generally the principal objects against whom pagan enmity and opposition were directed.

It was supposed by the pagan opposers and persecutors, that if they could remove the teachers and pastors, and especially the bishops, from their flocks, they would have less difficulty in crushing the Christian religion. The bishops and teachers were the especial objects of hatred and persecution, because they were constantly inflaming the zeal of their flocks for the Christian faith.

Verses 4, 5. "And the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man child [a son, a man], who was to rule all nations with a rod of iron, and her child was caught up to God and to his throne."

As the man of sin—the one above law, who, according to the apostle, was to have his seat or throne in the temple or Church of God, and exalt himself above all human dignity and authority—evidently signifies a ruler or succession of rulers, we may attach a similar signification to the son, a man, or man child, whom the woman was able to bring forth, especially as it is declared of him, that he was to rule all nations with a rod of iron. The son, a man, must therefore represent a Christian ruler or emperor, governing the pagan communities with an iron rule.

This man child was born into the Roman world when Constantine, first succeeding to a joint participation in the imperial office and dignity, professed himself the protector and advocate of Christianity; and the man child was caught up to God and his throne when the whole of the imperial

office came into the possession of Constantine and his successors. According to St. Paul, there is no power but of God—the powers that be are ordained of God. In this sense the imperial throne was the throne of God. The pagan party is represented as prepared and on the alert to crush and destroy imperial Christianity at its birth. Constantine, escaping from the power of the pagan emperors and persecutors, succeeded to the imperial office in the western part of the empire, and it was through much opposition from the pagan party and emperors that he finally succeeded to the undivided imperial office.

As soon, however, as the imperial throne came to be occupied by a professed protector and advocate of the Christian Church, then begins the period of the woman's flight from heaven into the wilderness, into a place prepared of God, that they should feed her there a thousand two hundred and threescore days. This language signifies, that, after the establishment of an advocate and protector on the imperial throne, the Christian Church, as a corporation, obedient to the apostolic teaching and authority, and diffusing the light of the gospel, would begin to retire from the immediate notice of those in power, and be driven into an obscure and forlorn condition; that she would exist in this condition during a period of one thousand two hundred and sixty years; that during this period she would be distinguished neither for number nor consideration.

While, however, the Church (the Christian body politic) is in this transition state and period, from a high to an obscure position in the Roman world, there is carried on a contest among those in power. In this contest, the friends of Christianity endeavor to cast the pagan party and its advocates out of their place of authority.

Verses 7-9. "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their

place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him."

After the imperial office had been gained to the side of Christianity, the party in the government on the side of Christianity began a contest with the pagan party and its advocates to drive them from power. And this contest continued for more than half a century. The woman leaves heaven, or the high place on which the temple stands before the war commenced there, and at the end of the war she is found upon the earth.

The war is not between the woman and the dragon, but between Michael and the dragon, each supported by their respective angels. Christianity as a church or corporation, depended to a certain extent upon the civil or secular government for protection. She bears not the sword, but looks to the state or secular authority to protect her in her corporate rights. The use of the sword or of weapons of war is not more unsuitable to the gentle nature of woman, than it is to that of the Christian Church. The weapons of our warfare are not carnal, but spiritual.

Concerning Michael, we learn from the prophet Daniel, that he stands for the children of God's people or Church, and uses his power with secular kings and governments, in order to protect and maintain their cause.

We may, therefore, make Michael here to represent, not the Christian Church, but the imperial power taking the side of Christianity. The imperial power and those who side with it, succeed in overcoming the pagan party and its advocates and expelling them so effectually from the government, that their place therein was not found any more, and the pagan corporation and religion ceased to be a constituent part of the state, and lost the aid and patronage of the secular power.

This great and ancient corporation had so much calumniated and opposed the true religion, that it is called the devil and Satan, that is, the calumniator or liar and the opposer or enemy. It has been also wonderfully successful in deluding the great mass of the people of the empire, working after the manner of Satan, with falsehood and fictitious prodigies, with all power and signs and wonders of falsehood, and with all the deception of dishonesty. But it was now degraded from power and place into a state of subjection and submission.

“It is very remarkable, that Constantine and the Christians of his time describe his victory over the pagan party, under the same image that we find here in St. John, as if they had understood that this prophecy had received its accomplishment in him.”

“Constantine himself, in his epistle to Eusebius and other bishops, concerning the re-edifying and repairing of churches, saith that liberty being now restored and the dragon being removed from the administration of public affairs by the providence of the great God, and by my ministry, I esteem the great power of God to have been made manifest even to all.” Moreover, a picture of Constantine was set up over the palace gate with the cross over his head, and under his feet the great enemy of mankind, who persecuted the Church by means of impious tyrants, in the form of a dragon, transfixed with a dart through the midst of his body, and falling headlong into the midst of the sea; in allusion, as it is said, expressly to the divine oracles in the books of the prophets where that evil spirit is called the dragon and the crooked serpent. (Bishop Newton, Dis. 25.) The fall of paganism from place and power in the Roman government was not, however, completed until the reign of Theodosius the Great at the close of the fourth century. “The titles, the ensigns, the prerogatives of sovereign power,” says Gibbon, “which had been instituted by Numa and assumed by Augustus, were

accepted without hesitation by seven Christian emperors, who were invested with a more absolute authority over the religion which they had deserted, than over that which they had professed." But when Gratian (A. D. 375) ascended the throne, more scrupulous or more enlightened, he sternly rejected those profane symbols; applied to the service of the state or of the Church the revenues of the priests and of the vestals, abolished their honors and immunities, and dissolved the ancient fabric of Roman superstition which was supported by the opinions and habits of eleven hundred years. Paganism was still the constitutional religion of the senate of Rome. And this emperor yet spared the statues of the gods, which were exposed to the public veneration; four hundred and twenty-four temples or chapels still remained to satisfy the devotion of the people, and in every quarter of Rome the delicacy of Christians was offended by the fumes of idolatrous sacrifice. Before the entire abolition of the pagan worship in the city of Rome, Symmachus, the pagan pontiff and augur, addressed a defence of paganism to the emperor, in which he introduces the celestial genius that presided over the fate of Rome, as petitioning the emperors in the following language: "Most excellent princes, fathers of your country, pity and respect my age which has hither flowed in an uninterrupted course of piety. Since I do not repent, permit me to continue in the practice of my ancient rites. Since I am born free, allow me to enjoy my domestic institutions. This religion has reduced the world under my laws. These rites have repelled Hannibal from the gates of the city and the Gauls from the capitol. Were my gray hairs reserved for such intolerable disgrace? I am ignorant of the new system which I am required to adopt, but I am well assured that the correction of old age is always an ungrateful and ignominious task." The eloquence of the pontiff and of the celestial genius was, however, of no avail. "In the reign of Theodosius, that emperor, in a full meeting

of the senate of Rome, proposed, according to the forms of the republic, the important question, whether the worship of Jupiter or that of Christ should be the religion of the Romans. On a regular division of the senate, Jupiter was condemned and degraded by the sense of a very large majority. . . . They yielded to the authority of the emperor, to the fashion of the times, and to the entreaties of their wives and children, who were instigated and governed by the clergy of Rome and the monks of the East. . . . And the luminaries of the world, the venerable assembly of Catos (such are the high-flown expressions of Prudentius), were impatient to strip themselves of their pontifical garments; to *cast the skin of the old serpent*, to assume the snowy robes of baptismal innocence, and to humble the pride of the consular fasces before the tombs of the martyrs. . . . The decrees of the senate which proscribed the worship of idols, were ratified by the general consent of the Romans. Rome submitted to the yoke of the gospel, and the vanquished provinces had not yet lost their reverence for the name and authority of Rome." (Gibbon.)

Among the ruins of Pergamos is that of St. John the divine, who held in his hand a globe surmounted with a cross. It was erected by the Roman emperor Theodosius to signify that Christianity was then the paramount religion of the whole globe.

The proscription of the pagan religion by the senate of Rome, may be regarded as the consummation of its fall from place and power in the government. Being now driven from its last stronghold of influence and authority, it retired and languished in the country and small villages, and hence received the name of paganism (the rustic or village religion).

Paganism, with the whole power and wealth and patronage of the Roman empire to sustain it, did, for a period of three hundred years, oppose and persecute Christianity, which,

during that period, was entirely dependent upon its own resources, without the protection, much less the patronage, of government, yea, often obliged to contend against its active opposition; yet, at the end of these three hundred years, it was still found in corporate life and vigor, while its mortal enemy, vanquished, was soon to be degraded from all place in the government and to be proscribed as a part of the State religion.

With the fall of the pagan party from power, the friends of Christianity in the government express sanguine hopes of the immediate prevalence of their religion in great power and influence.

Verse 10. "And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down, which accused them before our God day and night."

The pagan party, which had been incessantly accusing us to the supreme sovereign power, as bringing by our neglect of the established religion the wrath of heaven upon the government and the empire, is now deprived of all power to injure us. And what were the means by which Christianity (so long sustaining itself against the hostile power of this formidable party), eventually vanquished her enemy?

Verse 11. "And they overcame him by the blood of the Lamb and by the word of their testimony, and they loved not their lives unto the death."

The advocates of the Christian faith gained the victory by holding up the blood of Christ shed upon the cross, as the meaning and end of all sacrifices, by diligently publishing the doctrine and testimony of Christ, and by choosing to suffer and die rather than abandon their Christian profession.

"I have seen the sun," says Bishop Taylor, "with a little ray of distant light, challenge all the powers of darkness,

and, without violence or noise, climbing up, hath made night so to retire, that its memory was lost in the joys and sprightfulness of morning; and Christianity, without violence or armies, without strength or human eloquence, without challenging of privileges or fighting against tyranny, without alteration of government and scandal of princes, with its humility and meekness, with toleration and patience, with obedience and charity, with praying and dying, did insensibly turn the world into Christian and persecution into victory. When the dragon was cast down from heaven and the temple unto the earth, the inhabitants of heaven were summoned to rejoice, while the inhabitors of the earth and of the sea are forewarned of evil from the rage of the dragon."

Verse 12. "Rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitors of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth he hath but a short time."

Paganism, defeated and expelled from government and inflamed with great rage against Christianity, was now forced to take up its abode among the inhabitors of the earth and the sea—that portion of the population who have no part in the government. And thus the contest and opposition prosecuted in the government, were now to be prosecuted by the pagan party among the people and prosecuted with great animosity and vindictiveness. After the expulsion of the pagan party from power, the pagans were sensible that with the government against them their time was short; that they must soon sink into insignificance, and a sense of this fact much exasperated the party and provoked its advocates to express themselves towards Christianity with the greatest bitterness and acrimony, and to arouse the prejudices and passions of the multitude against the new religion, so that sometimes, in remote provinces, the pagans defended their ancient superstitions by the force of arms, and massacred the

Christians, who were not always sufficiently attentive either to the rules of prudence or the dictates of humanity.

“The political and philosophical remains of Eunapius, Zosimus, and the fanatical teachers of the school of Plato, betray the most furious animosity, and contain the sharpest invectives against the sentiments and conduct of their victorious adversaries. If these audacious libels were publicly known, we must applaud the good sense of the Christian princes, who viewed with a smile of contempt the last struggles of superstition and despair.” (Gibbon.)

DISCOURSE VIII.

REV. xii. 13-17.

“And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.”

WHEN the dragon is cast out of his place in heaven unto the earth, he finds the woman also on the earth and commences to persecute her or pursue after her.

But the woman, now furnished with two wings of a great eagle, is enabled to increase her speed to her place of security, beyond the face or presence of the serpent. Among the attributes of royalty which the Tuscans sent to the Romans in the days of the republic, was a sceptre with an eagle of ivory, and from that time the eagle became one of the principal emblems of the republic, and after the subversion

of the republic it was still retained by the Roman emperors. In the army, the eagle was carried at the head of every legion or regiment, while the dragon was carried at the head of every cohort or company.

The expulsion of the pagan party from their place in the government was consummated in the reign of Theodosius the Great, and at the same time were consummated the alliance of the church with the state and the permanent division of the state, into the Greek or Eastern, and the Latin or Western empires. On his death-bed in the year 395, Theodosius divided the empire between his two sons Arcadius and Honorius, and the division proved to be permanent. These two parts of the empire were, however, not so divided but that a kind of union was preserved between them, and one important bond of this union was the Christian Church (Catholic). The wings of the great eagle represent these two separate powers or states, and as joined to the woman they represent these two powers or states in alliance with the Christian Church, aiding and protecting her.

Let it be noticed that the woman, after she had brought forth a son—a man—an emperor, descended from heaven or the temple, down to the earth on her way to the wilderness; so, when the dragon finds himself upon the earth, he finds the woman there also. The woman did not remain in heaven where she was first seen and take there the place of the dragon after his expulsion, but she comes down to the earth, and is there found invested with two wings of a great eagle. This was intended to signify, that the Christian Church, though allied with and aided by the state, was nevertheless in subjection to it, and did not take that place and share in its government, from which the pagan party had been expelled; that the Church, notwithstanding the alliance and aid of the state, had her place among the governed—the people—the subjects of the empire.

The pagan system was merely an engine of state. Its en-

tire "regulation, even to the performance of its most sacred rites and offices, was entrusted to the control and exercise of the civil magistrate. The power which directed it, as well as the power which its ministers possessed to enforce their decrees, were not distinguished from that with which they were invested for any other purpose." Thus paganism was identified with the state, whereas the Christian Church from its origin was a corporation distinct from the state, and was intended to be so by its founder. My kingdom is not of this world, is the language of Christ to the Roman governor. His kingdom is not a secular kingdom. Unlike secular kingdoms it was not to depend for its authority and influence upon physical or military forces, but upon the force of truth. He that is of the truth heareth my voice. The subjects of Christ's kingdom are those who have an ear and a heart for the truth.

But though the Church was intended to be a corporate body distinct from the state, and to have no share or place in the government, yet she needs the power and authority of the state to protect her in her corporate rights, and this legal protection she eventually received from the Roman government, and from being a persecuted or merely tolerated she became an authorized corporation.

And if the favor as well as protection conferred upon the Church by the state had the effect to keep her beyond the persecuting power and attacks of the pagan party, it must be noticed that they had this effect by increasing her speed into the wilderness—into desolation and obscurity. As soon as the Church could number among her members an imperial ruler, she began to flee or run to the wilderness, and when she received not merely the protection but the close alliance of the state, the power of flying is added to that of running, and now she is enabled to increase her speed to her destined forlorn state. And to the woman were given two wings of a great eagle, that she might fly into the wilderness—into

her place, where she is nourished for a time and times and half a time from the face of the serpent. And what are we to understand by this running and then flying of the woman into the wilderness from the face of the serpent?

The Israelites fled from Egypt into the wilderness, and hence they are called, by the martyr Stephen, the Church which was in the wilderness. In the wilderness the Israelites were sustained by miraculous food during a period of forty years. It might be said of the Church of Israel under Moses that she fled from the dragon, the symbol of Egyptian power, into the wilderness—into her place which God had prepared for her, and where she was fed and nourished during this period in an extraordinary manner.

And if St. John says that she was invested with two wings of a great eagle, that she might fly into the wilderness, a similar expression is used by Moses to describe the manner in which the Israelites made their way into the same place.

After they had escaped into the wilderness and were encamped about Mount Sinai, God spake unto them and said, "Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself" (brought you here in the wilderness unto my presence, to hear my voice and receive my commands).

If the Church of Israel passed the Red Sea on her way to the wilderness from the face of her enemies, so the Christian Church, in fleeing from the face of her enemy into the wilderness, escaped a flood of water which threatened to overwhelm her.

We read that there was, in the days of Elijah the prophet, a drought and famine in the land of Israel, which lasted three years and six months, or twelve hundred and sixty days.

During this period the prophet was fed and nourished in an extraordinary manner in some retired places which concealed him from the knowledge and presence of his idola-

trous enemies. These places were appointed and prepared of God for the residence of the prophet. The period of Elijah's concealment and preservation corresponds with the three and a half years of the woman's concealment and preservation in the wilderness in her appointed place. In other respects, however, this symbolic representation of St. John runs more in parallel with the history of the Church of Israel in her flight from Egypt into the wilderness, and her preservation and nourishment there in an imperfect state of polity.

The woman is fed and sustained in the wilderness, while Jerusalem, her native city, is trodden down of gentiles. The passing of the woman from the temple and city through the country into the wilderness was evidently intended to signify that loyal Christians, now but a remnant, were as a city corporation to pass with hasty steps from the presence and notice of the sovereign authority and of the dominant population, and to seek refuge among the obscure portion of the population in order to continue their corporate existence though in a desolate and defective state of government and law. The word wilderness is suggestive not only of obscurity but also of want of order—want of regularity. After the time of Constantine the polity of the Catholic Church began with gradual speed to pass out of the hands of the loyal remnant into the hands of those who worshipped images, and invoked fictitious divine mediators and who had recourse to the sword of the government to suppress religious dissent.

For many hundred years past, Catholic Church polity has been in the possession and under the administration of Latin Christians and rulers who have most scandalously perverted and administered it, and if we cannot say where, during that long period, the true Church was to be found, we can with confidence declare where it was not to be found. It surely was not to be found with the dominant Christians or the dominant rulers of the Church.

The true Church has hitherto been preserved outside of Roman jurisdiction among people of no consideration for number or notoriety and with a defective Catholic polity, and that defect will not be remedied until some future age; and hence, however we may deplore the fact that Christians, who agree in fundamental truth concerning the one full Mediator, and are truly loyal to him, are separated into sects, we shall gain nothing by angry and censorious disputation.

When the fundamental truth in which we all agree comes to be deeply rooted in the mind, and Christ has become everything to every one, the spirit of sect will die out and give place to the spirit of Christ; and when the mind is thus sobered and mollified, we shall become again one in polity as well as one in faith, and we shall know what was the Catholic polity of primitive Christians. The strong faith and the sincere affection of primitive Christians are to be revived and become general, and then, and not till then, shall we all return from the wilderness to the beloved Jerusalem—the holy city of our God, with singing and everlasting joy upon our head. This promised resurrection or revival of the faith and affection of primitive times must first occur in Christendom and Jerusalem now.

Sodom, and Egypt, and the slayer of prophets must first be shaken and demolished by earthquakes, and then come into the possession of loyal Christians to be rebuilt and sanctified. If we are wise we will give precedence to zeal and efforts for the revival of primitive faith and good feeling.

Up to the time of Constantine, Christians of a pure faith and worship had preserved themselves a united and well ordered body of men, and had attained unto great notice and influence in the Roman world, but after the time of Constantine they gradually became a minority or remnant, and then gradually sunk, as a body politic, into an impaired and obscure condition.

And such is their present condition in Roman Catholic

countries. There has existed in Roman Catholic "Christianism for ages past a body of men who, like the remnant of the seven thousand of Israel that had not bowed the knee to the image of Baal, have not been much noticed or regarded except by the Searcher of hearts, but nevertheless have been more especially entitled to the name of the true Church, and amidst the corruptions, the discouragements, and the changes of a world with which they had but little in common, and which was not worthy of them, pursued their pure course in privacy." Among these men the testimony of Jesus—the pure Word of God—has been taught and believed, and thus nourished by the word of God they have been preserved in their imperfect and obscure corporate condition—the providence of God furnishing them with the means of nourishment and preservation.

We are informed that the woman was to dwell and be nourished in the wilderness during a determined period, but we are not informed how long the woman was to be occupied in her passage or transition into the wilderness. Her transition was gradual, it began soon after the time of Constantine, and ended about the eighth century, occupying a period of four or five centuries.

The persecutions with which the Christian Church before the time of Constantine was so persistently assailed, had the effect of deterring insincere and worldly minded men from assuming the Christian profession or ministry in any great number.

When, however, the protection and favor of Constantine began to make the Christian profession fashionable and popular, and to increase the honors, and authority, and emoluments of its ministers, persons of a different character began to occupy the profession and ministry. The increased rank and power and wealth with which the Roman emperors invested the clergy, began to attract into the clerical office ambitious and unscrupulous men, who sought power and

station more than the true interest and welfare of the Church. And such men would use a dexterity and a policy to gain their objects, from which the sincere and the modest would shrink. Without a concealed policy, and a busy and bold ambition, men do not get along very well in the scuffle after the honors and employments of public life. Those of sincere intentions and retiring habits are unable in such a scuffle to compete with the unscrupulous and ambitious.

Accordingly, when the policy of the Roman emperors in protecting and favoring the Church, brought forth the bold and the aspiring into prominence—the ingenuous and the modest began to retire from the busy strife, and were content to labor in their vocation without seeking public notice or the honors and emoluments of office and rank.

Constantine, says Gibbon (chap. 20), by the edicts of toleration, removed the temporal disadvantages which had hitherto retarded the progress of Christianity; and the active and numerous ministers received a free permission or liberal encouragement to recommend the salutary truths of revelation by every argument which could affect the reason or piety of mankind. The exact balance of the two religions continued but a moment; and the piercing eye of ambition and avarice soon discovered that the profession of Christianity might contribute to the interests of the present as well as of a future life.

The hopes of wealth and honors, the example of an emperor, his exhortations, his irresistible smiles, diffused conviction among the venal and obsequious crowds which usually fill the apartments of a palace. The cities which signalized a forward zeal by the voluntary destruction of their temples, were distinguished by municipal privileges, and rewarded with popular donatives; and the new capital of the East gloried in the singular advantage that Constantinople was never profaned by the worship of idols.

As the lower ranks of society are governed by imitation,

the conversion of those who possessed any eminence of birth, of power or of riches, was soon followed by dependent multitudes.

The vices and faults of the clergy of the fourth century, says Mosheim, especially of those who officiated in large and opulent cities, were augmented in proportion to the increase of their wealth, honors, and advantages derived from the emperors, and various other sources: and that this increase was very great after the times of Constantine is acknowledged by all. The bishops had shameful quarrels among themselves respecting the boundaries of their sees and the extent of their jurisdiction; and while they trampled on the rights of the people and of the inferior clergy, they vied with the civil governors of provinces in luxury, arrogance, and voluptuousness. The presbyters in many places arrogated to themselves a dignity and authority equal to bishops. Of the pride and effeminacy of the deacons, we often meet with various complaints. The Bishop of Rome surpassed all his brethren in the amplitude and splendor of the Church over which he presided, in the magnitude of his revenues and possessions, in the number of his assistants or ministers of various descriptions, in the weight of his influence with the people at large, and in the sumptuousness and magnificence of his style of living. These indications of power and worldly greatness were so fascinating to Christians even in this age, that often most obstinate and bloody contests took place at Rome when a new pontiff was to be created by the suffrages of the priests and people.

The Christian Church during the two years of the reign of Julian, was an object of partial persecution by the imperial court, and during this time the disputes and animosities which had disturbed the Church in the reigns of Constantine and his sons were suspended. As soon, however, as a new emperor ascended the throne and proclaimed himself a Christian, and restored Christianity to the protection and favor of

the State, then these disputes and animosities revived with increased virulence.

Gibbon has given the following picture of the circumstances attending this change of person in the imperial office. "But they were still ignorant what creed or what synod he would choose for the standard of orthodoxy; and the peace of the Church immediately revived those eager disputes which had been suspended during the period of persecution. The episcopal leaders of the contending sects, convinced from experience how much their fate would depend on the earliest impressions that were made on the mind of an untutored soldier, hastened to the court of Edessa or Antioch. The highways of the East were crowded with Homousean and Arian, and Semi-Arian, and Eunomian bishops, who outstripped each other in the holy race; the apartments of the palace resounded with their clamors, and the ears of the prince were assaulted and perhaps astonished by the singular mixture of metaphysical argument and passionate invective." We may well suppose that Christians possessed of those amiable dispositions inculcated by our Blessed Lord in the first part of the fifth chapter of Matthew, as characteristic of his true subjects and disciples, would find nothing congenial to their feelings in these public unbecoming scenes of passion and strife, and that their feelings and language would be those of the prophet. "Oh that I had in the wilderness a lodging place of way-faring men: that I might leave my people and go from them. . . . Take ye heed every one of his neighbor: and trust ye not in any brother: for every brother will utterly supplant, and every neighbor will walk with slanders." We may well suppose that such circumstances would tend to drive those of a true Christian character and spirit into retirement, and eventually to reduce them as a body corporate and politic into desolation and obscurity, and render them insignificant and contemptible in the opinion of the ambitious and the worldly.

The favor and protection conferred upon the Church by Constantine and other emperors, were confirmed and increased by Theodosius the Great, and this confirmation and increase of State favor and protection gave wings to the flight of the woman into the wilderness, into her state of desolation and obscurity.

An ecclesiastical historian (Waddington) remarks on the long and violent controversy which ended in the establishment of image worship as the law of Roman Christendom (the true Church Catholic had then reached the wilderness), "that he is persuaded that the body of the clergy contained many pious and rational individuals who were shocked at the degradation of Christianity and humanity, and who watched with an anxious eye the endeavors which were made to remove it. But such characters, which are among the best of the sacred profession, are seldom busy or ambitious. And the anxiety of those excellent men may have been often confined to their own bosoms, or at least to the narrow limits of their diocese." The defective order and the obscure condition of Christianity as a Catholic body corporate and politic during the predicted 1260 years, is the reason why during this period she has so little place or consideration in history, and why it is so difficult to establish her continuous succession during this period by historical proofs. The very fact, however, of this want of historical notice and proof, corresponds with this symbolical representation of the woman secreted and nourished in the wilderness, out of the way and noise of the busy world, out of the notice and observation of history.

If, however, the alliance and help of the State served to drive the Church into a desolate state of polity, they served also another purpose, that of enabling her to evade an imminent danger which overtook her in her way to the wilderness.

When the dragon finds that the woman by the help of her

wings can keep beyond his hostile pursuit, he casts out of his mouth water as a flood; a river, that he might cause her to be carried away by the river. The expression pointedly directs us to that great host of northern Barbarians and pagans who, led by Radagaisus, invaded Italy in the year 406. This host—"that dark cloud collected along the coast of the Baltic, burst in thunder and flood upon the northern part of Italy and also upon Gaul."

The pagans of Rome sympathized with the pagan leader and his host in the hope that they would crush Christianity and restore the pagan religion. "They respected, in this Barbarian leader, the character of a devout pagan, and secretly rejoiced in the calamities of their country which condemned the faith of their Christian adversaries." To their disappointment, however, the pagan leader and his host never escaped from Italy, but they were all swallowed up by war, pestilence, capture, and famine.

These and other pagan Barbarians threatened to overpower Roman and Christian civilization; but the threatening was not verified. The woman with her wings could raise herself above the current until it entered the cavity opened for it.

Among the calamitous events which befell the Church after the death of Theodosius the Great, Mosheim mentions the invasion of the pagan nations. During the fifth century he says, "that the Goths, Heruli, Franks, Huns, and Vandals, with other fierce and warlike nations, for the most part strangers to Christianity, invaded the Roman empire, and rent it asunder in the most deplorable manner. Amidst these calamities the Christians were grievous (we may venture to say principal) sufferers. It is true that the savage nations were much more intent upon the acquisition of wealth and dominion, than upon the propagation or support of the pagan superstitions, nor did their cruelty and opposition to the Christians, arise from any religious principle, or from an

enthusiastic desire to ruin the cause of Christianity ; it was merely by the instigation of the pagans who remained yet in the empire, that they were excited to treat with such severity and violence the followers of Christ. The painful consideration of their abrogated rights, and the hopes of recovering their former liberty and privileges, by means of their new masters, induced the worshippers of the gods to seize with avidity every opportunity of inspiring them with the most bitter aversion to the Christians. Their endeavors, however, were without the desired effect, and their expectations were entirely disappointed. The greatest part of these Barbarians embraced Christianity, though it be also true that in the beginning of their usurpations, the professors of that religion suffered heavily under the rigor of their government."

The woman was helped by the earth, which (16th verse) opened her mouth and swallowed up the flood.

The Roman population who, in their laws and civilization, were for a while overwhelmed—overpowered by the Barbarians, in the course of time gained the upperhand, and those conquered by the sword of the Barbarians, became in their turn conquerors by their laws and institutions. To use the language of Bishop Newton ; nothing was more likely to produce the ruin and utter subversion of the Christian Church, than the irruptions of so many barbarous heathen nations. But the event proved contrary to human appearance and expectation ; the earth swallowed up the flood ; the Barbarians were rather swallowed up by the Romans, than the Romans by the Barbarians, the heathen conquerors instead of imposing their own, submitted to the religion of the conquered Christians, and they not only embraced the religion, but affected even the laws, the manners, the customs, the language and the very name of Romans, so that the victors were in a manner absorbed, and lost among the vanquished. But, if the woman, in escaping the flood, was helped from below by the earth, so was she also helped from above

by her wings; if she was helped by the people, so was she also helped by her alliance with the government—by the power and consideration which that alliance had conferred upon her teachers and rulers.

The alliance and favor of the state had served to increase the rank and importance of her rulers and teachers, and to elevate them to the first station among the subjects of the empire, and it was this elevation to high rank and station that gave them consideration and influence among the pagan invaders, and brought them to adopt Roman civilization and religion. The consideration and influence which the ministers and teachers of the Church possessed in the minds of the pagan Barbarians, and which they had acquired by the help of the state, served to save the Church from being overwhelmed by the current of pagan power and disorder which had set in upon the Roman population; such might have been its fate (Waddington, chap. 18) had it not been rescued by an established body of ministers, or had that body been less zealous or influential. Among the Romans the common people were for the most part recent, and not always very serious converts from polytheism; the higher classes were neither numerous nor powerful, nor had they any interest in the support of Christianity; the clergy alone composed the vital efficient portion of the aristocracy. Among the Barbarians the rudest soldier brought with him a superstitious reverence for the office and person of a religious minister, which prepared him for adhesion to the religion itself, especially where the ministers were honored, and the ceremonies splendid; and the illiterate prince readily gave attention to the counsels of the bishops, who were the most learned and the most respected among his subjects. Thence resulted the gradual conversion of the invaders by the agency of the visible Church. Without these means, had Christianity then existed as a mere individual belief, or even under a less vigorous form of human government, the religious

society would have possessed neither the energy nor discipline necessary for resistance to the deluge which endangered it.

Had the Church, as under the pagan emperors, been at this time an illegal, persecuted, despised society among the Romans; had she not been acknowledged and protected and favored by the state as a distinct corporation; had she not possessed the additional vigor and influence which the state had thus imparted to her rulers and teachers,—she must have been overtaken and overwhelmed by Barbarian and pagan violence. Guizot (in his 6th Lecture on Civilization) thus explains the escape of the Church from this threatened destruction at the hands of the pagan Barbarians, who had settled among the Roman population after conquering them.

Just at the time the empire fell, the Church believed that she had attained the summit of her hopes; after a long struggle she had completely vanquished paganism. Gratian, the last emperor who assumed the pagan dignity of sovereign pontiff, died at the close of the fourth century. The Church believed herself equally victorious in her struggle against heretics, particularly against Arianism, the principal heresy of the time. Theodosius at the end of the fourth century put them down by imperial edicts; and had the double merit of subduing the Arian heresy, and abolishing the worship of idols throughout the Roman world. The Church then was in the possession of the government, and had obtained the victory over her two greatest enemies. It was at this moment that the Roman empire failed her, and she stood in the presence of new pagans, of new heretics, in the presence of Barbarians, of Goths, of Vandals, of Burgundians and Franks—the fall was immense.

(Lecture 2d, on General Civilization.) Had it not been a Church, it is hard to say what would have been its fate in the general convulsion which attended the overthrow of the Roman empire. At this time there existed none of those

means by which an abstract truth now makes way, gains an authority over mankind, governs their actions, and directs their movements. Nothing of this kind existed in the fourth century, nothing which could give to simple ideas, to personal opinions, so much weight and power.

Hence, I think it may be assumed, that only a society firmly established under a powerful government and rules of discipline, could hope to bear up amid such disaster—could hope to weather so violent a storm. I think, then, humanly speaking, that it was the Christian Church, with its institutions, its magistrates, its authority, that saved Christianity, that struggling against the Barbarians overcame them. Thus, the external help with which the Church had been invested by the state added to her ability to keep above and beyond the calamity with which the Roman population was for a while overwhelmed.

Verse 17. “And the dragon was wroth with the woman, and went [departed] to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.”

The pagan invaders, who, in the fifth century, like fierce winds, devastated the empire in the course of the sixth and seventh centuries, became a more settled and orderly population, and, conforming to Roman laws and institutions, were absorbed among the Roman population. And now, after the conversion of the pagan Barbarians to the Roman civilization and religion, and the subsequent reduction of the true Church, in its catholic corporate character, into an object of little consideration in the Roman world, the infidel party cease to notice Christians of a pure faith and worship, in their Church or corporate character, but oppose and contend with them in their individual and isolated character.

How the dragon, by means of another beast, makes war upon this remnant, during the residence of the woman in the wilderness beyond his notice, we shall learn in the next chapter.

DISCOURSE IX.

REV. xiii. 1-10.

“And I stood upon the sand of the sea, and saw a beast rise out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. And they worshipped the dragon which gave power unto the beast; and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. If any man have an ear, let him hear. He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.”

It may not be useless to call to our attention the contents of the preceding chapter.

The woman clothed with the sun, having the moon under her feet, and a crown of twelve stars upon her head, is the Christian Church, as a catholic body, corporate and politic, possessed of the glorious light of the Christian religion, placed above the moonlight of the Mosaic revelation, and being originally under the teaching and rule of the twelve apostles. The travail and distress of the woman represent the deplorable condition of this corporation of men, under the persecutions of Dioclesian and Galerius, when she was

on the eve of adding an emperor to the number of her children.

The dragon with the seven heads crowned, and the ten horns yet uncrowned, is the pagan corporation or body of men. This corporation, in the course of its history, passed through seven different forms of government, represented by seven different heads.

The ten horns uncrowned, represent ten kingdoms, ten powers or states, who were not to become such in the pagan, but in a subsequent corporation.

The birth of a son, a man, and his exaltation to the throne of God, represent the imperial office and authority, as coming first into the partial, and afterwards into the full possession of sovereigns, the protectors of the Christian Church. The first emperor professedly Christian, who protected and favored the Christian Church, was Constantine. After his ascension to the height of power, to the undivided imperial office and authority, began the war in heaven; Michael and his angels on the one side, and the dragon and his angels on the other side. This war in heaven signifies the contest carried on in the government, between the advocates of Christianity and its opponents. In this contest, the advocates of Christianity, with the emperor at their head, endeavored to expel the pagan corporation and party from all power and place in the government, and they were eventually successful. And the dragon and his angels were cast out, and their place was found no more in heaven. The expulsion was consummated in the reign of Theodosius the Great, at the close of the fourth century, and at the same time were perfected the alliance between the government and the Church, and the division of the empire into two powers or states, with the Christian Church as an important bond of union between them. Then was the woman in full possession of the two wings of a great eagle, that she might fly into the wilderness. In the reign of Constantine she

began to run for the wilderness, and in the reign of Theodosius she receives wings, which enable her to increase her speed thither.

The rest from persecution in the time of Constantine, and the honors and revenues which he and his successors conferred upon the Christian Church and its ministers, served to render the Christian profession and ministry popular and fashionable, and to introduce among them many unworthy and ambitious persons, who eventually secured the ascendancy in power and influence.

The introduction of such persons into the Church, naturally drove the more sincere and modest from the notice of the public, until eventually Christian ministers and professors of this character became a small minority, driven in their corporate capacity into a wilderness or desolate state—a state defective in organization and order, and without public consideration and influence; and it was the want of such public consideration and influence in which consisted the security and preservation of this body of men in the Roman community. But while the alliance and favor of the State thus served to drive the faithful minority into a desolate corporate state, they also served the purpose of saving the Church in the time of its transition into desolation, and security from being lost among the Barbarian heathens and idolaters, who settled among the Roman population. The honors and revenues which had been conferred upon the Church and its ministers by the Roman government, served to give to these ministers a consequence and influence in the minds of the Barbarians, which aided greatly in their civilization and conversion, and in the salvation of the Christian Church and religion, from extinction in the Roman world.

Though the pagans and idolaters found that they could not destroy the Christian Church and religion, yet they continued to make war with the faithful minority, in their individual isolated character, and they carry on this opposi-

tion through another corporation or party, to which they delegate, or hand over their idolatrous power and influence, which is particularly described in this thirteenth chapter.

This corporation is represented by a beast that rises up out of the sea—not out of the earth or land. It comes up from the sea upon the land. It is a corporation. It first has an existence among the common mass of the Roman population, and then comes into notice and consideration among the Romans proper.

This beast and the dragon have both seven heads and ten horns, with this difference, that on the dragon the seven heads are crowned, but the horns are without crowns, while on the beast the horns are crowned, and the heads have on them the name or names of blasphemy.

The seven heads and the ten horns identify this corporation of men in their government, to a certain extent with that of the pagan Romans.

The meaning of these seven heads and ten horns is given in the seventeenth chapter, and therefore they will not, at present, be made the subject of any further comment, than that of remarking that the seven heads signify seven different kinds of government; while the ten horns represent the ten different powers or states, which upon the breaking up of the Latin or Western empire, established themselves among the Latin population, and became part of the new corporation.

The beast was in form and perhaps in color like a leopard, with the exception of its feet and mouth, its feet were those of a bear and its mouth that of a lion. The leopard is remarkable for symmetry of form and beauty of color. Perhaps the leopard was used by Daniel to represent the Greeks, because as a people they excelled in the admiration and cultivation of beautiful statuary and painting, and were noted for their taste and art in this respect, and for the use which they made of this taste and art in representing and honoring by beautiful images and pictures, those deceased

men and women whom they invoked as demons or mediators. May it not be, that, because the new or modern Latin corporation followed the Greeks in this kind of worship, it is represented by a beast in form and color like a leopard? This kind of worship was authoritatively established in the Catholic Church by the Greek Romans, with the co-operation of the bishop and Church of Rome, and eventually, with the acquiescence and concurrence of the Latins in general.

The feet are those of a bear. The bear, in the book of Daniel, represents the corporation of the Medes and Persians. The bear tears in pieces with savage ferocity an object of resentment which comes within its reach and power. The Medo-Persians, in their administration of law and justice, were notorious for their severe punishment of rebels and enemies. The casting of the enemies of Daniel, with their wives and children, into the lion's den, is an instance of the severity of their penal inflictions.

The penal severity to rebels and enemies is a striking trait of character in this modern Latin corporation.

The mouth of the beast was that of a lion, the animal symbolic of the Assyrians or Babylonians. The mouth of the lion, or speech of the lion, denotes the language of despotism—language, which inspires terror and overawes into abject submission. And such has been, in its nature and effects, the language of the Latin Catholic community, whenever it has opened its mouth and uttered its doctrines and commands in general councils.

And the dragon gave him his power and his seat and great authority. The new, the modern, succeeds, not only to the force and a large share of the jurisdiction and influence vacated by the ancient corporation, but also to the seat or capital. It is common to call the capital of a country, the seat of government. And the modern Latin corporation possesses in Rome, a city sanctioned by antiquity and the

lingering sentiments and habits of the people, as the seat of supreme power and influence.

And I saw one of his heads as it were wounded to death ; and his deadly wound was healed.

The seventh form of general government was that founded by Dioclesian. It consisted of an oligarchy of sovereign persons, and continued down to the year 395. During that form of government the body politic was not a body of Latin men, but a body of Greeks and Latins ; but after the year 395 we have again a body of Latin men, and that next or eighth form of government was but the seventh of a Latin body. That government fell into the hands of several kings, and was an oligarchy of sovereign states or powers, and was in that respect like to that of Dioclesian. That government also was as it were wounded to death, yet the wound did not end in death.

When the kings who had conquered the Latin empire abolished in the year 476 the imperial title, that title was then but nominal, the emperor was no more than one of the kings, yet when they abolished the office they did not profess to abolish the authority. That authority was to a certain degree preserved among them, but it might have perished had not the Church of Rome, the Church of the city, gone to work and in the course of the sixth and seventh centuries converted all those kings to her religion and religious supremacy, and united them together as a great Catholic corporation. The wound that appeared to be mortal was healed when those kings became Roman Catholic kings, and the unity of Catholic authority has been preserved among them down to the present day.

“ The lofty tree (Gibbon) under whose shade the nations of the earth had reposed was deprived of its leaves and branches, and the sapless trunk was left to wither on the ground. Like Thebes or Babylon or Carthage, the name of Rome might have been effaced from the earth, if the city

had not been animated by a vital principle which again restored her to honor and dominion."

Rome had been for ages the seat of dominant authority. She was now in possession of the See of St. Peter, the vicar of Christ, and was regarded as the mother Church of Christendom. In these attributes lurked the vital principle which restored the Latin body to unity and power. The Latin body showed evidence of imperial life when Clovis, the first Catholic French king, was made consul of the Roman empire. The imperial authority gave evidence of vigorous restored life, when in the course of the eighth century Charles Martel, Pepin, and Charlemagne succeeded each other as the patricians or lieutenants of the Latin empire, so that when in the year 800 the imperial title was conferred by the bishop and people of Rome upon Charlemagne, the authority had already been revived, and the title gave the possessor but little more than a precedence among other sovereigns who shared the authority with him, the imperial authority being virtually in a plurality of kings.

The western nations constituting the new Latin empire, gave evidence of their revived unity and strength as a military power, when in the year 732 they defeated the Mohammedans (who had invaded Europe) and saved Latin Christendom from Mohammedan conquest. Thus it was the conversion of the Barbarian kings to the religious supremacy of Rome in the course of the sixth and seventh centuries that healed the wounded imperial or Catholic authority of Rome, and not the mere conferring of the imperial title on Charlemagne. Guizot tells us that among the several principles of civilization which survived the destruction of the Latin empire, was the remembrance of the emperor, the idea of imperial majesty and of absolute power attached to the name of emperor. The name of the empire, the remembrance of that great and glorious society, still dwelt in the memory of many, and especially among the senators of cities,

bishops, priests, and all those who could trace their origin to the Roman world. Among the Barbarians themselves or their barbarian ancestors, many had witnessed the greatness of the Roman empire—they had served in its armies—they had conquered it. The image, the name of Roman civilization dazzled them, they felt a desire to imitate it, to bring it back again, to preserve some portion of it. . . . An affectionate attachment for the empire was for a long time preserved in the Romish Church. Hence, when she had succeeded in converting the Barbarians, she endeavored to re-establish the empire; she called upon the Barbarian kings, she conjured them to become Roman emperors—to assume the privilege of Roman emperors, to enter into the same relation with the Church which had existed between her and the Roman empire. This was the great object for which the bishops of the fifth and sixth centuries labored, and which they thought they had accomplished when Charlemagne in the West assumed the title of Roman emperor.

On the festival of Christmas (says Gibbon), and in the last year of the eighth century, Charlemagne appeared in the church of St. Peter, and to gratify the vanity of Rome he had exchanged the simple dress of his country for the habit of a patrician.

After the celebration of the holy mysteries, Leo suddenly placed a precious crown on his head, and the dome resounded with the acclamations of the people, long life and victory to Charles, the most pious Augustus, crowned by God, the great and pacific emperor of the Romans.

The head and body of Charlemagne were consecrated by the royal unction; after the example of the Cæsars, he was saluted or adored by the pontiff; his coronation oath represents a promise to maintain the faith and privileges of the Church, and the first fruits were paid in his rich offerings to the shrine of the apostle.

The healing of the wound which the Latin corporation had

received in its head, led the Romans to regard it as an extraordinary and wonderful corporation. And all the world wondered after the beast—all the Roman population were surprised and delighted to see this great corporation thus restored to life and vigor.

And they worshipped the dragon which gave power unto the beast. They venerated the old pagan corporation for the power which had been derived from it to the new corporation. They fondly cherished and respected the absolute power which the old corporation had left for the new. And they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him? They admired the revived body as possessing power and authority not to be equalled or to be resisted, as being superior to all opposition.

Verse 5. "And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue [to do] forty and two months."

It was given to him through his mouth-piece, general councils, to speak in the language of absolute infallible authority, to speak the dictates and decrees of the Holy Ghost, and dictates and decrees that were false and profane; and not merely to speak but to do, to execute things of such a nature, and that during a period of forty-two prophetic months, or twelve hundred and sixty prophetic days, standing for so many years.

Verse 6. "And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven" [tabernacle in heaven].

The name of God is used in Scripture in the sense of his authority. The tabernacle of God is metaphorical of the human nature of God; the Word Christ was God; the Word made flesh; and in his human nature he tabernacled among men. It is in this tabernacle that we have access to the mercy and grace of God.

When the priests of the different courses into which they were divided took their turns in discharging their respective duties at the temple, they abode in the temple during the period of their services and then returned to their own dwellings.

They who tabernacle in heaven will stand for those who minister in sacred things, who serve in the public worship of God; for those who constitute the Christian ministry. To blaspheme is to speak to the prejudice of sacred persons or things, and to pervert divine authority to the sanction of error and evil. In teaching the doctrine of transubstantiation as the truth of God, this corporation has blasphemed the authority, the worship, and the ministers of God.

It blasphemes the name or authority of God when it claims for this doctrine the sanction of the Holy Ghost; when it teaches this commandment of men to be a doctrine of God, alleging divine authority for one of the most absurd and monstrous tenets ever proposed to human credulity. In this doctrine too, the worship or tabernacle of God is blasphemed, by converting the most sacred symbols of our religion into objects of idolatrous worship.

When the bread and wine in the Lord's Supper are declared to be transubstantiated into the body, and blood, and soul, and divinity of Christ, and are required to be worshipped accordingly, then the human nature of Christ in which God the word tabernacled among us is spoken of falsely and to its prejudice, and the most sacred part of Christian worship is blasphemed and turned into idolatry. The sacrifice of the mass in which the priest offers Christ for the living and the dead to have remission of pain or guilt, is surely a blasphemous fable and a dangerous deceit. In this doctrine too, the Christian ministry is blasphemed. To allege for them power to make God out of bread and wine, is to allege for them fictitious and impious authority to the prejudice of their real authority.

The doctrine of transubstantiation is the undisputed doctrine of this corporation, being established by the decrees of councils, ratified by popes, and universally received.

Verse 7. "And it was given unto him to make war with the saints and overcome them."

The saints here mean the remnant of professed Christians, who, in the different Latin communities, were preserved in a pure faith and worship amidst the general apostasy. The overcoming of these Christians implies that they will be successfully opposed so as to be kept in a state of depression. By the aid of emperors and kings, of crusades against heretical communities, of the inquisition and other means, the Roman Catholic Church has hitherto prevailed over those who dissent from its idolatrous worship.

And power was given him over all kindreds, and tongues, and nations. This corporation shall succeed in subjecting to its power and worship the pagan and heathen nations of the Latin world.

Verse. 8. "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world."

All that dwell upon the earth (holy land), all of Latin Christianity, with the exception of the minority, who adhere to the one only Mediator and sacrifice, and whose title to eternal life is recognized in heaven, will render respect and submission to this divinity of power.

Verse 9. "If any man have an ear let him hear." Let him mark well what has just been said. Let him mark well and understand, that they are not the faithful, but the corrupt Christians in the Latin world who will glory in this long successful corporation. And let him be assured that it is destined for destruction; that it is not to be victorious forever; that its victorious career, though long, is not eternal; "that he (10th verse) that leadeth into captivity shall go into captivity; that he that killeth with the sword must be

killed with the sword. Here is the patience and the faith of the saints." Here, in this prediction and assurance of the captivity and end of this mighty corporation, let the minority who profess and practise a pure Christianity, take encouragement to bear patiently with the violent and persecuting measures of the majority, and persevere in their dissent and protestation, knowing that their persecuted and depressed cause will eventually be victorious and obtain the ascendancy.

Of the two Catholic bodies, Latin and Greek, into which the Roman empire divided, we know by several marks, that the one described in this chapter must be the Latin and not the Greek.

It was in the Latin imperial corporation in which sprang up the ten predicted powers or States. It was the Latin imperial corporation whose head was apparently wounded to death in the person of Augustulus, and was healed in the person of Charlemagne. And it is this corporation whose name, *Lateinos*, when the Greek letters which compose it are taken for numerical figures, and are added together, amounts to six hundred and sixty-six, and this name is also the name of a man. But we are here anticipating what will be explained when we come to the last verse of the chapter.

The twelve hundred and sixty years, the flourishing period of this body of Latin men, must have had their beginning in some year of the eighth century. Daniel foretold that during this long period, the little Roman state would be the oracular and overseeing state of the body politic, and would have power over the saints, and over the times, and the law. Anciently the succession of kings designated successive periods of time, and hence, the word "times" was used in the sense of kings, and a change of times denoted a change of kings in respect to the persons who reigned.

In the latter half of the eighth century, Pepin, the Mayor of France, with the sanction and authority of the Bishop of Rome, was invested with the royal title and authority in

place of Childeric, who was deposed for the purpose. In speaking of this event and of the power and influence which Rome then began to exercise in the Latin or western world, Gibbon uses language to the same effect with that in which Daniel foretells the supremacy of the Roman State at this period. The words of Daniel are, that they (the saints, and times and laws) shall be given into his hands (the Roman State and see) during the one thousand two hundred and sixty years; while the words of Gibbon are: "Under the sacerdotal monarchy of St. Peter, the nations began to resume the practice of seeking on the banks of the Tiber (Rome) their kings, their laws, and the oracles of their fate."

In the year 732, Charles Martel, Mayor of France, by a decisive battle, saved Latin Christendom from Mohammedan conquest. In this year 732, Rome and Italy refusing to abandon their venerable images, became independent of Greek imperial power.

In this year 732, the pope, in a public document addressed to the emperor of the Greeks, boasts that all the western Latin kingdoms presented their homage to him as the successor of St. Peter, the vicegerent of Christ and God upon earth. In this year 732, the pope in a Lateran council authorized the relative worship of images. In this year the pope and people of Rome transferred the imperial authority in the Latin kingdoms upon Charles Martel, as the protector and lieutenant of the Roman empire. Hence, this year 732 is probably the true year to begin the appointed period of the 1260 years.

DISCOURSE X.

REV. xiii. 11-18.

"And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

"And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwelt therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men. And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their foreheads. And that no man might buy and sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred threescore and six (666)."

THE beast here described comes up not out of the sea but out of the land, to signify that the corporation which the beast represents is to come into life among the Romans proper. It is the Roman corporation, as distinct from the Roman Catholic, for they are two distinct bodies in a state of union.

Its horns like a lamb determine that its government is like that of Christ, who forbade to the governors of his Church the use of force. And while the place of its origin and the nature of its government determine it to be the Roman Church, its speaking as the dragon determines it to be the Roman Church in its teaching character, and hence is called the false prophet. We are told, in the preceding

chapter, how the dragon speaks. He is an accuser of the brethren, who accuses them before God day and night. An accuser, in the Greek sense of the word, is one who speaks against another in a court of justice. The old pagan party, the dragon, were incessantly accusing Christians to the imperial tribunals as miscreants, as a pestilent sect who denied the gods and were disloyal to the government and were unworthy of human rights or human life. Has not the Church of Rome been notorious for accusing protestant Christians to the secular rulers and instigating them to punish and exterminate them as enemies of religion and government? She pronounces the penal sentence, and the secular power inflicts the punishment, thus making the prohibition of Christ of no effect.

Joshua was required in all difficulties needing the counsel and direction of God to stand before the high priest, who was to ask counsel and direction for him, after the judgment of Urim before the Lord, and that counsel and direction both he and all the children of Israel were bound to follow.

The revelation of the counsel of God by Urim and Thummim, was vouchsafed only to the high priest, and was sought only in important cases of doubt and difficulty. When the mode of revelation by Urim and Thummim ceased, God raised up a succession of prophets that the people of Israel might have recourse to them for divine counsel and direction, especially in uncertain and disputed points of doctrine and law.

The Roman corporation or Church has been exercising an office and mission of this nature of the Catholic corporation, for many hundred years past.

As the mother and head of all other Churches, she has required docility and submission to her teaching, to her nurture and admonitions, from all Christian communities in the world. Whether the power of divine and infallible teaching resides in the see of Rome as distinct from the

Church of Rome, or whether in both in their united capacity, it is a matter of history that the Church of Rome, as founded by St. Peter and possessing his see by succession, has claimed to be the head and mother of all other Churches, and has performed for Roman Christendom what the Jewish high priests and afterwards a succession of prophets did for the Church of Israel. Roman Catholics have sought unto the see and Church of Rome for divine authoritative instruction and judgment, as the people of Israel in ancient days sought unto the high priest and prophets.

The Apostolic see and Church have been for many ages in the habit of deciding for all Churches in communion with Rome, their controversies and difficulties, and have required their decisions to be received as authoritative and final. Gregory the Seventh gives us a correct description of this high prerogative in the following language. (Epist. 21, lib. 4, concil. tom. 20, p. 332.) "The holy fathers receiving with great veneration and preserving this prerogative, sovereignly conferred upon the blessed Peter, the prince of the apostles by a heavenly decree, have in their general councils and other meetings and acts, denominated the holy Roman Church the universal mother, and received evidences of it in doctrinal decrees for the confirmation of the faith and in judicial decisions, agreeing in this with one voice that all great affairs and especially the judgment of all ecclesiastical causes, should be referred to it as the mother and head, and that no one should or can appeal from it, nor reverse or reconsider its decisions."

In this high office and prerogative the see and Church of Rome have performed the part of a false teacher and prophet, and have spoken falsely concerning God. In teaching that deceased men and women may consistently with the will of God be invoked as demons or mediators with God, and that we may make use of images in our religious worship, and bow down before them, the Roman Church as plainly con-

tradicts the revealed will and commandments of God as the serpent did when he taught our first parents that they might eat of the forbidden fruit, and that they should not surely die by so doing, but should become wise to know good and evil. In the long controversy on image worship in the eighth and ninth centuries, the Church and bishops of Rome took a leading part, and did not give over their exertions until they had made the use and adoration of images in divine service a law of the Catholic Church, Greek and Latin.

Indeed, in all the gross and idolatrous corruptions introduced into the Catholic Church, the Church of Rome has taken the lead, and acted as the prime teacher and deceiver. The Church of Rome acts the part of a false prophet in teaching the Roman population to do homage to the Catholic corporation, as a corporation possessed of divine authority.

And further, the Church of Rome not merely preaches up but exercises the divine authority of the Catholic corporation, for so it reads in the 12th verse. "And he exerciseth all the power of the first beast before him, and causeth the earth and them that dwell therein, to worship the first beast whose deadly wound was healed."

The Roman corporation exerciseth the divine authority of the Catholic corporation with the looking on and tacit consent of the latter.

These two corporations are in close friendship and union, and mutually sustain each other. The Roman corporation for being allowed by the Catholic corporation to exercise Catholic authority, preaches up the sacred nature and divinity of that authority, and the Catholic allows the local corporation to act in its stead, and with its authority from respect to the latter as the seat of inspired, divine, infallible teaching.

Verse 13. "And he [the Roman corporation] doeth great wonders [miracles, acts of divine authority], so that he maketh fire come down from heaven on the earth in the

sight of men," commands penal inflictions to come down from the high places of power and influence upon the subject population as a spectacle to religious worshippers to excite their fears and overawe them into submission and devotion.

Verse 14. "And deceiveth them that dwell on the earth [land] by the means of those miracles which he had power to do in the sight of the beast [he deceiveth the idolatrous Christians by those acts of divine authority which he had the ability to do with the looking on and consent of the Catholic body]; saying to them that dwell upon the earth [land], that they should make an image to [or for] the beast which had the wound by a sword, and did live," instructing the idolatrous Christians that they should fabricate some form of power to represent the divinity, the divine authority of the Catholic body.

Verse 15. "And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed."

We must observe that the image was fabricated to represent the beast in especial respect to his wounded head of ten crowned horns. The head corresponds to the supreme government of the Catholic body as vested in ten distinct sovereign powers collectively.

An image, as an object of worship, is a religious fictitious representative of some god or divine power. The image of the text will, therefore, stand for some religious fictitious form of power, representing the supreme government vested as an undivided whole in ten sovereigns acting together.

And what can this religious fictitious form be but the pope of Rome? Is not the pope, as the vicar of Christ, a religious person and an object of homage, and does he not, in his single person, officially represent the supreme government which the several sovereigns of the Roman Catholic body

possess but collectively? The king or crown does, indeed, in some countries, merely in theory represent the supreme government, while the actual supremacy is in other hands; but it is not so in the case of the pope. In his single divine official person he not merely represents in theory, but has life or power to exercise in acts the supreme government of the Catholic body; even that of capital punishment or excommunication. The same corporate power in its plentitude or supremacy is, in this part of the prophecy, exhibited to us, as inherent in three distinct living existences; that of the first beast with seven heads and ten crowned horns; that of the second beast with horns of a lamb; and that of a living or animated image. This divine supremacy of government is not divided into three parts and a part only, inherent in each one of the three, but each one possesses it in its plentitude or wholeness.

It is inherent in its wholeness in the first beast. It is exercised in his presence and with his consent by the second beast; and is actively and not in mere show or theory represented by the animated image. The whole is common to each one of the three living forms, that of the Catholic corporation, that of the Roman or local corporation, and what can the third form be but that of the papacy in its Catholic character. The Pope is the image or representative of the Catholic Church in the plentitude of her corporate divine authority. And hence he has equalled his authority to that of Catholic councils, and has opposed and exalted himself above every ruler on earth—above all that is called God or that is worshipped. The fashioning and animating this extraordinary image was a work of the eighth and ninth centuries, though the material or papacy had, in a rude, imperfect form, a previous existence.

According to Pope Pius the 2d, the Roman Church, before the time of Constantine and of the Nicene council, was of no consideration. After the alliance of the Church with the

State, there was a certain degree of precedence conferred upon the see and Church of the imperial city. Three prelates had before this enjoyed a certain degree of pre-eminence over the rest of the bishops, viz.: The Bishops of Rome, Antioch, and Alexandria; and to these the Bishop of Constantinople was added when the imperial residence was transferred to that city. These four prelates answered to the four pretorian prefects created by Constantine, and it is possible that in this very century they were distinguished by the Jewish title of patriarchs. Though equal privileges were conferred upon these four patriarchs, yet the Roman see ranked first, and the see of Constantinople second after it. It was not long, however, before a jealousy sprang up between these two sees of new and old Rome. And the bishops of old Rome began to plead claims of supremacy for their see as being the see of St. Peter, to whom had been confided the keys of the kingdom of heaven in an especial manner. They alleged that this high authority had been transmitted from St. Peter to the bishops, his successors in this see.

In the year 588, the Greek emperor conferred the title of Œcumenical, or universal, upon the patriarch of Constantinople. Pelagius, who was then Bishop of Rome, opposed the application of this to the Bishop of Constantinople. Gregory the Great, the immediate successor of Pelagius, renewed the opposition, and writes to the Greek emperor in the following language: "The direction and primacy of the whole Church have been given to St. Peter, yet we do not call him the universal apostle, and yet the holy man John, my brother, is ambitious to be called the universal bishop. To Constantina, the empress, he complains of the insult which had been offered to the see of Rome; and while he confesses that the sins of Gregory have merited such chastisement, he reminds the empress that St. Peter, at least,

was sinless, and undeserving the outrage which had been offered to him.

“If at first the sort of superiority assumed by the see of Rome was founded for the most part on its imperial dignity, this foundation was now changed for one of a more spiritual nature, admirably calculated to impose upon the ignorant proselytes, and the name of St. Peter became more venerable than that of Augustus or Trajan ; and his chair, as it was occupied by the successors of the apostle and the vicars of Christ, inspired a deeper awe in the blind and superstitious multitude than the throne of all the Cæsars. At the death of Gregory the Great, the Bishop of Rome, though he might in vain dispute with the patriarch of Constantinople the name of universal supremacy, was unquestionably acknowledged to be the leading member of the ecclesiastical aristocracy of Europe, the spiritual head or president of the western hierarchy.

“Roman Catholic writers assert, that in the year 606, the disputed title of Œcumenical, or universal, was transferred from the Greek to the Roman patriarch by the emperor Phocas.” (Waddington.)

“But the temporalities which, in the eighth century, were conferred upon Rome by Pepin, and confirmed by Charlemagne, failed not to give great additional efficacy to her spiritual claims, claims which she had already advanced with some boldness, but which she was now qualified to press, if so disposed to press them, to the last extremity of usurpation.”

The Romans now took it into their heads to make the Bishop of Rome the representative (the image) of the Catholic Church, in *the plenitude* of her divine authority.

“After the time of Charlemagne, as if impatient of the tedious progress of gradual usurpation, the spirit of papacy called into existence, by an effort of amazing audacity, a new system of government and a new code of principles,

which led, by a single step, to the most absolute power. The false decretals were imposed on the credulity of mankind. Still the moment was not yet arrived in which it was possible to enforce all the rights so boldly claimed on their authority; and though some ground was gained by Pope Nicholas I. (died 867), their efforts were not brought into full operation till the pontificate of Gregory VII. (1073-1086)." (Waddington, Chap. XIV. 111.)

Adrian the first, during his pontificate (772-795), brought to public notice certain forged instruments, called the false decretals, and the Donation of Constantine. They have been termed the two magic pillars of the spiritual and temporal monarchy of the Pope. These two most celebrated monuments of human imposture and credulity, which were put forth about the conclusion of the eighth century, were immediately and universally received as genuine. "Probably they were the composition of some monk or scribe of that age. Their direct object was the unlimited advancement of the Roman see; and for that purpose, the Decretals furnished the spiritual, the Donation, the temporal authority; the former, professing to be a compilation of the epistles and decrees of primitive popes and early emperors, derived from the first ages the ghostly omnipotence of Rome; while the latter proclaimed no less than that Constantine, on removing the seat of government to the East, had consigned the western empire to the temporal, as well as spiritual, government of the Bishop of Rome. Unbounded dominion over churches, and nations, and kings, was delegated to the successor of St. Peter and the vicar of Christ. It was asserted, that the original deed of the emperor had been recently discovered; the monstrous forgery went forth and spread itself through the world without confutation, seemingly without suspicion; and it continued, for above six hundred years, to form the most prominent, and not the least solid, among the bulwarks of papacy." (Waddington.)

Among these false decretals or edicts of early popes and emperors, was an edict of the emperor Constantine. It reads, "We, together with our Prefects, the Senate, all men of rank, and the whole population of the empire, have judged it useful, that, as the holy Peter is seen to have been constituted the vicar of the Son of God on earth, the pontiffs also, who are successors of that prince of the apostles, should obtain by concession from us and our empire, the power of a princely rule, more ample than our imperial serenity possesses, electing that prince of the apostles and his successors, assured intercessors for us with God; and we decree, that the Holy Roman Church shall be reverently honored like our imperial power, and the sacred chair of the blessed Peter, more exalted than our earthly imperial throne, ascribing to it an imperial power, dignity, strength, and merit of honor; and ordaining, that it shall have dominion, as well over the principal sees, Antioch, Alexandria, Jerusalem, and Constantinople, as over all the Church of God throughout the world. And he who is for the time Pontiff of the Holy Roman Church shall be superior and prince to all the priests of the world, and whatever shall be ordained, in order to the honor of God and the stability of the faith of Christians, shall be disposed by his judgment."

These forged edicts of early popes and emperors agree in representing the bishop of the Roman city to be invested with a supreme plenary power in the catholic body; they teach that without the command or consent of the pope no council could be held—that bishops cannot be definitely judged, except by the pope—that his judgment was irreversible and final—that the apostolical seat was constituted by Christ, the hinge and head of all churches, and that, as a door hangs and turns by the hinges, so by Christ's appointment the whole Catholic Church depends, and moves on the authority of this holy see.

"The wisest and most impartial among the Roman Catho-

lic writers not only acknowledge, but have even taken pains to demonstrate, that from the time of Louis the Debonaire (ninth century) the ancient rules of ecclesiastical government were gradually changed in Europe by the councils and instigation of the Court of Rome, and new laws substituted in their place. The European princes suffered themselves to be divested of the supreme authority in religious matters, which they had derived from Charlemagne ; the episcopal power was greatly diminished, and even the authority of both provincial and general councils began to decline."

The Roman pontiffs, elate with their overgrown prosperity, and the daily accessions that were made to their authority, were eagerly bent upon persuading all, and had indeed the good fortune to persuade many, that the Bishop of Rome was constituted by Jesus Christ supreme legislator and judge of the Church universal, and that, therefore, the bishops derived all their authority from the pope, nor could the councils determine anything without his permission and consent. In order to gain credit to this new ecclesiastical system, so different from the ancient rules of Church government, and to support the haughty pretensions of the pontiffs to supremacy and independence, it was necessary to produce the authority of ancient deeds to stop the mouths of those who were disposed to set bounds to their usurpations. The bishops of Rome were aware of this, and as those means were deemed the most lawful that tended best to the accomplishment of their purposes, they employed some of their most ingenious and zealous partisans in forging conventions, acts of councils, epistles, and the like records, by which it might appear that, in the first ages of the Church, the Roman pontiffs were clothed with the same spiritual majesty and supreme authority which they now assumed. Among these fictitious supports of the papal dignity, the famous decretal epistles, said to have been written by the pontiffs of the primitive time, deserve to be stigmatized. (Mosheim.)

Gregory the Seventh, in the eleventh century, confidently appeals to those false decretals, to show that the pope, in the catholicity and plenitude of his power, may, by his sole authority, condemn and excommunicate—that the apostolical seat has the power, without the concurrence of a synod, of releasing whoever by an unjust synod has been condemned, and of condemning, without a synod, whoever it thinks proper; and this, by the sovereignty which Peter held by the word of Christ.

Referring to these false decretals, Gregory says: “The popes Leo, Virgil, and Gregory, each eminent in authority, testify in their [false] decrees, almost in the same language, that the holy Roman Church bestows their office on other churches, so that they are called to a part in the care, but not to a plenitude of power; which shows clearly, that no bishop has as great power given him over his own flock, as the apostolical pontiff; who, although he distributes his care to the individual bishops, yet by no means divests himself of his universal and sovereign power; just as a king does not diminish his regal power by dividing his kingdom among different dukes, counts, or judges. As then the apostolical lord has such a sovereign power over every Church, that, even against the will of the bishop, he may direct anything in it, according to the canons, who can deny that he can condemn everywhere, the nations, both the subjects of bishops, and the bishops themselves, who contemn the apostolical command? Every one who desires to be a bishop should especially teach his people that they should, without contradiction, obey the canons [the forged] of the holy fathers, which, as has already been said, enjoin on all a supreme obedience to the apostolic seat. Whoever, then, would render an appropriate obedience to his own legitimate pastor, must also render a supreme obedience to the apostolical lord.”

The famous Bernard flourished in the twelfth century.

In a letter addressed to Pope Eugenius III., he gives the following description of the catholicity—the plenitude and supremacy of papal power. “Who are you? A mighty priest, the highest pontiff. You are the first among bishops, the heir of the apostles; in primacy, Abel; in government, Noah; in patriarchate, Abraham; in order, Melchizedeck; in dignity, Aaron; in authority, Moses; in judgment, Samuel; in power, Peter; in unction, Christ. You are he, to whom the keys have been delivered, to whom the flock has been intrusted. Others, indeed, there are, who are door-keepers of heaven, and pastors of sheep, but you are pre-eminently so, as you are more singularly distinguished by the inheritance of both characters. They have their flocks assigned them, each one his own; to you the whole are intrusted, as one flock to one shepherd, neither of the sheep only, but of the pastors also; you alone are the pastor of all. Where is my proof of this? in the word of God. For to which, I say, not of bishops, but of apostles, was the universal flock so positively intrusted? If thou lovest me, Peter, feed my sheep. . . . According to your canons, others are called in to a share of the duty, you to a plenitude of power; the power of others is restrained by fixed limits, yours is extended even over those who have received power over others. Are you not able, if cause arise, to exclude a bishop from heaven, to depose him from his dignity, and even to consign him over to Satan? These, your privileges, stand unassailable, both through the keys, and the flock which has been confided to you.”

Here we have, in the pope of that day, the fabricated acting image or representative of the catholic body, in the plenitude of catholic divine authority and supremacy. Where, in the word of God, do we find such omnipotent supremacy given to Peter and to Rome? Who can believe it?

Verses 16, 17. “And he causeth all, both small and great, rich and poor, free and bond, to receive [that he

should give them] a mark in their right hand, or in their foreheads: And that no man might buy or sell, save he that had the mark, or [either] the name of the beast, or the number of his name.”

In ancient times, servants had sometimes impressed on the right hand or on the forehead the name of their master, either in proper or in numerical letters. Those who were devoted to a particular god were also sometimes marked in the same manner.

The mark of the beast impressed upon his servants or worshippers was a mark of this kind. The mark was the name of the beast, and that name (we are given to understand in the next verse) was Lateinos in proper letters, but was six hundred and sixty-six in numerical letters; that is, the letters of that word when taken for numbers amounted to six hundred and sixty-six.

The persons thus marked were the servants or worshippers of the Latin corporation or Church.

It is well known that these servants and worshippers in their worship and services and official transactions are distinguished by the use of the Latin language or a translation of the same value in meaning, and that this has been imposed upon them through the Church of Rome as the teaching Church.

The litanies, the prayers, the sacraments, the creed, the canons, and even the standard Bible are set forth in the Latin language or in an equivalent translation, and are thus imposed upon all the clergy and upon all with whom they have to deal officially. This fact is a distinguishing peculiarity of the worshippers of the Latin Catholic Church.

That which we call the Roman Catholic Church, as distinct from the city or mother Church of Rome, is properly the Latin Church.

The old Roman Catholic Church, before the schism in the ninth century, included both Greek and Latin Christians, but after the schism in that Church the western part was

termed by the Greeks and orientals the Latin Church, while the eastern was called the Greek Church.

They both, however, claimed the names of Roman and catholic. If the Greek Church had not equal right to the name of Roman it certainly had equal right to the name of catholic, as it was certainly at the time the larger body of the two. Neither of them is, however, the old Roman Catholic Church. We may indeed term the Latin Church Roman Catholic to distinguish it from the local Church of Rome, which is its overseer and teacher.

The Latin Church is the general or catholic body, while the Roman Church is a diocesan or state body of men.

The true and proper name of that which is called the Roman Catholic Church is the Latin Church, inasmuch as her language is Latin or its equivalent.

Gregory the Seventh, the famous Bishop of Rome, in the eleventh century succeeded in imposing the Latin liturgy of the Roman Church upon all the national churches, though the Latin language had, in that age, nearly ceased to be a spoken language.

The Church of Spain, accustomed to the Gothic ritual, at first hesitated to receive the new liturgy imposed by the Church of Rome. In the course of a short time, however, the Gothic was superseded by the Latin, and since that time the worshippers of the Latin Church have been distinguished by the use of the Roman ritual either in Latin or in an authorized version of the same value in meaning.

While the minister officiates in the Latin language, the people follow him in Latin or in the version, so that they all worship either in Latin or in its equivalent. Whether the service pledged to the Latin Church be that of the head or that of the hand, it must be done either in Latin words or in words of the same signification.

There is but one community here on earth whose public worship is in the Latin language.

Had the prophecy given the word Latin in proper letters,

no blindness or perversity could have prevented the Latin worshippers from perceiving that the prophecy applied to them and no others; but it was not intended that they should perceive it, and hence the word is given in numerical instead of proper letters.

Verse 18. "Here is wisdom. Let him that hath understanding count the number of the beast [the catholic body]: for it is the number of a man; and his number is six hundred threescore and six."

The letters which spell the name of the catholic body must, when taken in their numerical value and added together, make the sum of six hundred and sixty-six; and this name must be the name of some man or ruler. Ireneus, a bishop of the second century, determines the name to be Lateinos, a king from whom the Latins derived their name.

Ireneus was a Greek, and an eminent and learned Christian minister. The name of Lateinos (says he) contains the number of six hundred and sixty-six. And it is very likely, because the last kingdom is so called; for they are Latins who now reign, but in this we will not glory.

The Greeks used the letters of their alphabet to represent numbers, as well as sounds. The first letter stood for one; the second for two; the letter I stood for ten; then the next letter stood for 20, and the next for 30; the letter R stood for 100; then the next letter stood for 200, and the next for 300, and so on to the last letter, which stood for 800.

L stood for 30

A 1

T 300

E 5

I 10

N 50

O 70

S 200

666

Some persons have objected to the word *Lateinos*, because *Ireneus* spells it with *ei*, instead of a single *i*, but an educated Greek, living in the age next after that of *St. John*, could not have been mistaken in spelling the word—he must have known that his manner of spelling it was common to his day, and that of *St. John*.

When we consider that this corporation must be one of the two catholic corporations, eastern and western, into which the old Roman empire divided, that it was the western in which appeared the ten powers or states, that it is the western corporation which speaks in the Latin language—that it is distinguished among the Greeks by the name of Latin, and that the Greek letters of this name, taken in their numerical value, make six hundred and sixty-six, we can have no doubt, that the catholic corporation, symbolically described and named, is the Latin or western, and not the Greek or eastern.

The prophecy has now followed up the history, first of religion, and then of corporate power, from the time of *Dioclesian* down to the end of that remarkable period of twelve hundred and sixty years. In the next chapters, it continues the history, first of religion, and then of corporate power during the finishing time of seventy-five years following the twelve hundred and sixty. The events described in the next fourteenth chapter are events that are to occur after the twelve hundred and sixty years have ended.

DISCOURSE XI.

REV. xiv.

IN the preceding chapter the attention of the apostle is first directed to the sea, and he saw a beast rise out of the sea. This beast is the Latin body corporate, emerging from

the more rude or the western population. The apostle's attention in that chapter is next directed to the land, and he beholds another beast coming up out of the land, which is subsequently called the false prophet or teacher. This beast is a body corporate, which was to arise and grow into strength among the Romans proper—the Roman population.

Now, however, in this fourteenth chapter, the apostle's attention is turned towards Mount Zion and the temple.

Verses 1-5. “And I looked, and, lo, a Lamb stood on the Mount Zion, and with him a hundred and forty and four thousand, having his Father's name written in their foreheads.

“And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first-fruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God,”

These hundred and forty and four thousand are first brought to our notice in the seventh chapter, where we learn that they were selected out of the different tribes of Israel, and sealed with the seal of the living God, and that they were thus selected and sealed before the four winds of the earth were let loose upon the land and the sea.

The language used supposes an apostasy—a falling away of the majority of Roman Christians into idolatry. It supposes that this falling away would precede that general breaking loose of the Barbarians upon the people of the empire, which occurred in the fifth century. And it supposes,

too, that through these calamitous invasions, and through the period of the apostasy, there would continue a small remnant of Christians free from the prevailing corruptions of Christian worship.

This remnant of the servants of God, confirmed in the profession of a pure worship, is brought to our notice again in the ninth chapter, in which we are informed that the Mohammedans of Arabia, who were commissioned to torment idolators, were forbidden to hurt those men who had the seal of God upon their foreheads—those hundred and forty and four thousand who adhered to a pure worship amidst the general falling away. These faithful Christians are brought to our notice again in the twelfth chapter, where they are described as a remnant of the seed of the woman—as the remnant who keep the commandments of God, and have the testimony of Jesus Christ—as the remnant with whom the dragon, or party opposed to the Christian profession, went to make war, after the Church had escaped from that inundation of foreign pagans which threatened to drown Roman civilization, and with it the Christian Church.

It would seem from the next (thirteenth) chapter, that the dragon carries on the war through another beast, to whom he gives his power and his throne and dominion. This successor of the dragon, during the twelve hundred and sixty years of his successful power, makes war with these saints and overcomes them; and all of Roman Christianity submit to him with the exception of this remnant, whose names are written in the book of life of the Lamb slain from the foundation of the world.

The meaning is, that during this period of successful Roman Catholic corporate power, there would continue among the different Roman Catholic communities, a small remnant, who, assured of the decline and fall of that power, would not be enticed or forced into submission. Here, in

this fourteenth chapter, this remnant is again brought to our notice.

Looking towards Mount Zion the apostle sees the Lamb standing there, and with him a hundred and forty-four thousand who had the name of his Father written upon their foreheads (having the seal of the living God) to mark them as mental worshippers of God as he has become their Father through the Mediator. Hence they are in the temple in the presence of the throne of God, having been led thither by the Mediator, for he is their leader, and they follow him wheresoever he goes.

The long period of their oppression and captivity by Roman dominant power being ended and being now free to return to Jerusalem, they are assembled on the Mount of the temple, and there, in the presence of the throne, they sing a new song of joy and praise which none but those redeemed from the prevailing invocation of fictitious-mediators could learn or appreciate. For they only knew the speedy universal prevalence of Christian government and of the Christian faith and worship.

In foretelling the deliverance of the people of God from their oppressors, and their escape as captive exiles, the prophet Isaiah uses the following language:—

Chapter li. 11. "Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away."

The prophet may allude to their deliverance and return from their long exile and captivity by Babylon, and also to their deliverance and return from their longer exile and captivity by mystical Babylon of modern times. The language of the prophet and that of the apostle are similar and of similar import.

Both allude to the circumstances that attended the captivity of the Jews in Babylon for a period of seventy years, and

the return of a small remnant to Jerusalem at the end of that period, and their assembling on Mount Zion to begin again the daily sacrifices which had been so long suspended, and to propitiate the divine indignation to which the guilty nation had been so long obnoxious.

The language imports that this remnant, who worshipped God as the Father of Christ, and in him their Father, and who dispersed in Roman communities and under the Roman oppressors have continued to exist during the twelve hundred and sixty years, are now, at the end of this period, to be delivered from their oppressors, and pass into a free and prosperous state; in other words, men of their worship and morals and character are now to flourish in Roman communities, while the votaries and advocates of a corrupted Christianity are to decline.

Let us now attend to the description given of their character. "These are they which were not defiled with women; for they are virgins."

They are called virgins to signify their purity in respect to idolatrous practices; for when the Scriptures speak of idolatry, they commonly use the words fornication and adultery. The religion of ancient idolaters was literally as well as figuratively a system of lewdness. The worship of this remnant is not defiled with idolatrous ceremonies and invocations. They invoke the one only Mediator between God and man—the Man Christ Jesus—to the exclusion of the mediation of martyrs and deceased saints, and they make use of no images in their invocations. Unlike the majority, they strictly adhere to the doctrine and worship of the deceased and risen Man Christ Jesus, as the one and the only man whom it is lawful to invoke and worship as a mediator in the court of Heaven.

These are they which follow the Lamb whithersoever he goeth. They have followed the Lamb unto Mount Zion, unto the city of the living God—the heavenly Jerusalem,

and unto the presence of the throne of God, and there they join in the celestial worship.

Whether they regard Christ in his incarnation, his obedience, his sufferings and death, his resurrection, or his ascension into heaven, and his session and intercession there at the right hand of power, they follow him in their gratitude and confidence, through all, up to the very throne of God in the celestial city. They cleave to the merits and intercessions of Christ, as all-sufficient to their eternal acceptance with God in heaven.

And in their mouth was found no guile, for they are without fault before the throne of God.

The founders and advocates of the old pagan religion, acted upon the principle that it is lawful to make use of falsehood and deception when they are for the benefit of mankind. And this pagan principle in the course of a few centuries came into practice among the professors of Christianity.

Eusebius, a Christian bishop of the fourth century, could propose the question whether it were lawful to use falsehood as a medicine for those who may derive advantage from such a method. He quotes the authority of Plato, though he would not go so far as Plato, and justify falsehood, but he thought that illusion or dissimulation might be innocently used for praiseworthy ends. Jerome, in the fifth century, ascribed dissimulation to the apostles Peter and Paul, on the occasion related in the second chapter of the epistle to the Galatians. St. Augustine, however, severely reproved him as guilty of a great slander upon these apostles.

Gregory, Bishop of Rome, wrote in the sixth century his book of dialogues, which is filled with the most extravagant stories of miracles, altogether unworthy of belief. He is excused by the Roman Catholic historian, Fleury, on the ground that he wrote this book for the benefit of ignorant

soldiers and barbarians, and that a miracle did more good, and was to them more convincing, than the best syllogisms.

These dialogues of Gregory were in use for many generations after him, and were followed by the ridiculous legends of the monks. What absurd miracles and impious frauds were fabricated and preached during the dark ages! In those days Christians had itching ears, and they turned away their ears from the truth and were turned unto fables. And these fables and falsehoods were invented and published for idolatrous purposes. Idolatry and fiction and falsehood go together. And no one who worketh abomination or maketh a lie, no idolaters and liars have any inheritance in the kingdom of God. To fabricate and publish a false miracle for the purpose of sanctioning and sustaining an idolatrous principle or practice is a daring impiety. O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united.

But while these authors and preachers of lying wonders walked in craftiness and handled the word of God deceitfully, there were always some few who renounced these things of dishonesty, and endeavored by the manifestation of the truth to commend themselves to every man's conscience in the sight of God. And these are they, who, in being without guide in their treatment of Christian truth, are without fault before the throne of God, in the sight of the God of truth.

These were redeemed from the earth, redeemed from among men, being the first-fruits unto God and to the Lamb. These are saved and emancipated from that idolatrous slavery under which they had been living, and they are but a small number in comparison of that great number to be saved and emancipated in a future age. The first-fruits were but a diminutive part of the whole harvest. And there is to follow a harvest of such Christians. We have an account of this harvest in the latter part of the chapter.

Verses 6 and 7. "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him: for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters."

Three angels are here introduced flying in mid-air, each one making a certain proclamation to signify that the events proclaimed would be generally published immediately before the infliction of the third woe. Those events are: 1. The speedy end of all idolatrous worship; 2. The speedy end of the polity and dominion of Rome; 3. The reprobate condition of those who continue their homage to Roman Catholic and papal divinity.

The first angel (we perceive) addresses his message not only to the nation of Israel, but to every nation, and tongue, and people of them that dwell on the earth.

This angel calls upon all idolatrous communities, whether Christian or pagan, whether professing Christianity or some other religion, to fear and give glory to God, and to worship the Former of heaven and earth, for that the time of judgment upon their idolatry had come, and that Heaven would bear with them no longer, that the truth must now prevail.

The apostle, in preaching to the Athenians on the subject of their demon or mediator worship, and of their use of images in this worship, calls upon them to abandon their mediators and images, and worship the God who made the world and all things therein, and who is omnipresent in his divinity and power, and not confined to any particular temples or images. The apostle also in his preaching assured them, that though God had winked at (had suffered) these times in which men ignorantly invoked demons and fell down before images, yet that now He commands all men

everywhere to repent of their idolatry, and has, in the resurrection of Christ from the dead, given assurance to all men that at an appointed time he would judge the world in righteousness by Jesus Christ.

Here the angel proclaims throughout the whole world the good news that the final judgment of God upon polytheistic worship had come, that the worship of the one God was now to be universal, that God would no longer suffer His glory to be given to another, nor His praise to graven images. In this truth the gospel is everlasting—is the same yesterday, to-day, and forever.

Verse 8. “And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.”

This angel proclaims to the world the speedy end of the polity of Rome, because she had intoxicated the nations of her communion with a fanatical rage for her enticing polytheistic worship.

It has indeed been by appeals and arguments addressed to passion and prejudice, that Rome has been enabled to triumph over reason and common sense, and to entice the nations into her idolatry, and to bind them to her will and rule. Transubstantiation and image worship in the establishment of which Rome took the lead, were triumphs of party passion and fanaticism over reason and common sense.

Verses 9–12. “And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who

worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints : here are they that keep the commandments of God, and the faith of Jesus."

All who pledge themselves to the ministry, and service, and ritual of the Roman Catholic Church, as well as all who respect its authority, and that of the pope as divine and infallible, are, according to the angel, now destined to the punishment and torture of a reprobate mind, and a reprobate state. The unwilling conviction of hated truth will be to them like an intense suffocating fire, torturing them forever.

This fatal doom of the majority is set forth as an inducement to the minority to persevere in their obedience and faith.

Verse 13. "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth : yea, saith the Spirit, that they may rest from their labors ; and their works do follow them."

These words imply that there is now to be a final cessation of martyrdom, while the good which the martyrs have done by their sufferings and trials will be felt by future ages.

Verses 14-16. "And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle and reap : for the time is come for thee to reap ; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth : and the earth was reaped."

The hundred and forty and four thousand redeemed from the earth were the first-fruits—here is the general harvest.

When our Lord sent forth the seventy disciples to preach the gospel, he said unto them : "The harvest truly is great, but the laborers are few. Pray ye therefore the Lord of the

harvest, that he may send forth laborers into his harvest." On another occasion he says to his disciples: "Say not ye, there are yet four months, and then cometh harvest; behold I say unto you, Lift up your eyes and look on the fields, for they are white already to harvest. And he that reapeth receiveth wages and gathereth fruit unto life eternal, that both he that soweth and he that reapeth may rejoice together." As if he had said, that there are multitudes who, by instruction, have become ripe for the reception of the gospel and for gathering into Christian societies. The minds of the sincere and the upright among the Jews were as prepared for the doctrine and dispensation of the Messiah, as wheat fully ripe is already to be reaped and gathered into barns.

The apostles and ministers of Christ were the reapers appointed for this purpose.

In the harvest spoken of here by St. John, the upright and good among the Romans are now prepared to receive the truth as it is in Christ, and to separate themselves from the Roman communion, and form themselves into new societies and congregations.

The golden crown upon the Son of man and his sitting upon a cloud, are symbolic of the coming of his gospel in great power and influence among mankind; while the sickle in his hand, and the call addressed to him to thrust in his sickle and reap, signify that he is about to gather the people unto himself.

And when all the upright and good are withdrawn from the Roman communion, its ruin will be inevitable and speedy.

Verses 17-20. "And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather

the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God. And the wine-press was trodden without the city, and blood came out of the wine-press, even unto the horses' bridles, by the space of a thousand six hundred furlongs."

The reaping of the vine of the earth is done at the command of an angel who had power over fire, who had charge of the fire of the altar, whose business related to penal justice.

This circumstance intimates that the vintage is to be understood in a penal sense, and this sense is confirmed by the casting of the grapes into the great wine-press of the wrath of God, and the flowing of blood from the trodden grapes to the depth of the horses' bridles, and to the distance of a thousand six hundred furlongs, the length of the holy land.

When those who are truly Christian in their sentiments and conduct are spoken of under the figure of wheat, those of opposite sentiments and conduct are spoken of under that of tares or chaff; here they are spoken of under the figure of grapes of blood, ripe, to be cut and cast into the wine-press and trodden under foot.

The prophet Isaiah compares the house of Israel to a vineyard planted with the choicest vine, and provided with all things necessary to insure a good vintage. But when its owner looked that it should bring forth grapes, it brought forth wild grapes. The vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant, and he looked for judgment, and behold oppression; and for righteousness, and behold a cry. The community of Israel, notwithstanding its divine institutions, had brought forth a generation of unjust and tyrannical men. And so the produce of the Roman vineyard will be grapes of blood.

The Roman Catholic community will become notorious as a community in which the heartless oppressors and bloody persecutors of Christians of a pure worship will have the ascendancy and rule.

This generation of persecutors is, however, destined for degradation and contempt. The crown of pride, the drunkards of Ephraim, shall be trodden with the feet. The Lord hath trodden under foot all my mighty men in the midst of me; he hath called an assembly against me to crush my young men. The Lord hath trodden the virgin, the daughter of Judah, as in a wine-press. I will tread the people in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my garments. For the day of vengeance is in my heart, and the year of my redeemed is come. From the commencement of our Saviour's public ministry to the destruction of Jerusalem, was to the Jews the period of harvest, during which time, those of honest and good hearts among them were gathered into Christian societies. But after the period of harvest there followed a period of vintage—a period of terrible calamity and degradation upon the unbelieving Jews. The people of the Roman prince came and destroyed their city and sanctuary, and Jerusalem and the Jews have ever since been trodden under foot.

So also after the better part of Roman Catholic Christians shall be gathered into new Christian societies, the remainder are destined for a state of degradation and contempt—for some fearful judgment. This chapter has called our attention to the time when the remnant of Christians of a pure worship, having passed through the one thousand two hundred and sixty years of their oppression and persecution, are about to enter into a flourishing condition, and to increase from the first fruits into a general harvest, while their oppressors and persecutors are to sink into a state of condemnation and ignominy. In this chapter we are brought down

beyond the one thousand two hundred and sixty years into the third woe; and in the next two chapters we have the several particulars of that woe under the figure of seven vials full of the wrath of God, poured out upon the earth by seven angels.

DISCOURSE XII.

REV. xv. and xvi.

CHAP. xv. 1-4. "And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God. And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou king of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest."

FROM the 6th to the 12th chapters the apostle conducts us through a period of history, beginning soon after his own age, and reaching down to the third and last woe, contained in the sounding of the seventh trumpet.

From the 12th to the 15th chapters he conducts us over the same period down through the third woe, for the purpose of communicating additional information. Having thus twice conducted us down into the third or last woe, he now in the 15th and 16th chapters gives us a symbolic description of that woe in the particulars of the seven last plagues in which is filled up the wrath of God.

These last seven plagues, being the inflictions of an angry Providence, will complete the decline and fall of Roman idolatrous power, both Catholic and local. The measure

of Roman prosperous corporate apostasy from a pure Christianity, being filled up, the measure of its punishment will now also be filled up unto its utter decline and ruin, and the servants of God who had been in an afflicted and persecuted condition during the 1260 prosperous years of the apostasy, are now described as victorious over their persecutors and oppressors, as having gotten the victory over the beast and over his image, and over his mark, even over the number of his name, his Latin ritual.

We must suppose that they had witnessed the overthrow of Roman power, as the Israelites had witnessed that of Egyptian power at the Red Sea, and like the Israelites on that occasion they celebrate their escape and victory in an appropriate song. In this song they praise the greatness and justice of God for those extraordinary events of divine providence which have brought final ruin on their persecutors, and signal victory and honor to the cause of truth. Their standing on a sea of glass mingled with fire implies that, like the children of Israel at the Red Sea, they had passed through the great tribulation and were now victorious, and safe, and secure.

Verses 5-8. "And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened: And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. And one of the four beasts gave unto the seven angels seven golden vials, full of the wrath of God, who liveth for ever and ever [committed unto each one of these seven angels the portion of the divine displeasure which he was to execute]. And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled."

The pure white clothing of the seven angels, and the

golden girdles of their breasts, are emblematic of the impartial justice and the ready obedience with which they execute the divine judgments.

It is a common scriptural figure which speaks of the wrath of God as contained in a vial or cup. In the hand of the Lord there is a cup, and the wine is red; it is full of mixture; and he poureth out of the same, but the dregs thereof all the wicked shall wring out and drink them.

The smoke with which the temple was filled, and which prevented all ingress while the seven angels were fulfilling their respective commissions, signifies an extraordinary and glorious manifestation of the divine power and justice in the judgments inflicted. The seven angels, having received the seven vials, now hear a great voice out of the temple or sanctuary, ordering them to execute their respective commissions.

Chap. xvi. 1. "And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth."

The first angel pours out the contents of his vial upon the earth (the land), the second angel pours his vial upon the sea, the third upon the rivers and fountains of waters, the fourth upon the sun, the fifth upon the throne or seat of the beast, the sixth upon the great river Euphrates, and the seventh into the air. It has been remarked that the land, the sea, and the rivers and fountains of waters signify three different kinds of population in the Roman world; the land signifies the portion more particularly Roman in their manners and civilization, the rivers and fountains of water signify the favored nations or communities of foreign manners and civilization, while the sea signifies that portion of the population who, less disciplined and stable in their minds and passions, constitute the greater number, the mass or multitude.

The rivers and fountains of waters included, in the fifth and sixth centuries, those foreign nations, who, after con-

quering the Romans, settled among them, and united with them in close alliance and friendship. These rivers and fountains must represent in modern times those nations or communities as transmitted in a modified form, and comprehend the different Roman Catholic nations of Europe. The great river Euphrates is the French nation, the great protector of Rome in her power and dominion. The sun is metaphorical of the supreme authority, and the air, of the public mind.

As the sun through the regions of the air sheds its light and influence upon the surface of the earth, so the supreme authority through the public mind exerts its influence upon the subject population, and when the public mind is adverse, that influence is impaired. The land, the sea, the rivers, the sun, the State of Rome, the river Euphrates, and finally the whole air, become inimical to the Latin Church and the pope.

Verse 2. "And the first [angel] went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image."

Some event occurs among the dominant population which will prove extremely painful to those who are pledged to the Latin Catholic Church, and to those who do homage to the pope. It will be an event as painful to them as an ugly and severe sore or wound is to the touch.

Verse 3. "And the second angel poured out his vial upon the sea, and it became as the blood of a dead man: and every living soul died in the sea."

The mass of the population became imbued with some sentiment as deleterious to Roman corporate authority as a sea of congealed blood would be to animal life.

Verses 4-7. "And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood; and I heard the angel of the waters say: Thou art righteous

O Lord, which art, and wast, and shalt be, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. And I heard another out of the altar say: Even so, Lord God Almighty, true and righteous are thy judgments."

The nations in communion with Rome became anti-Roman and persecuting; and now they who have persecuted saints and prophets unto death are themselves persecuted unto death, and they were worthy of death on account of the innocent blood which they had so unrighteously shed. The blood of his saints is precious in the sight of God. It cannot be shed with impunity. It will be avenged.

Verses 8, 9. "And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory."

The supreme authority in the Roman world now becomes extremely hostile and penal in its intellectual influence upon men of the Roman religion, but they will not acknowledge that this penal infliction of an overruling providence is any indication of the divine displeasure, and they will thus calumniate the providence of God.

Verses 10, 11. "And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds."

The beast is the Roman Catholic body or Church. His seat or throne is Rome—being the seat of Catholic government. The kingdom of the beast is the state of Rome—the ecclesiastical states.

The darkness or dark air in which the kingdom is involved is the adverse state of the public mind and of public senti-

ment in the state of Rome, in consequence of which Catholic authority is without influence—the Roman people being in a state of anarchy.

The text portends that some political disaster befalls Rome—the seat of Roman Catholic government, in consequence of which public sentiment among the Romans becomes contumacious, and the Roman people are in a state of confusion and disorder—vexatious and mortifying to Roman Catholics and papists.

Upon the pouring out of this fifth vial something is to occur like that which occurred upon the sounding of the fifth trumpet, when the sun and air were darkened by the smoke of an opened volcano.

The controversy which had been originated by Nestorius had wrought the public mind into an extreme state of animosity which the supreme authority was unable to control or abate, and the people of the empire were in a state of anarchy. In the fourteenth century, in consequence of the removal of the throne of Roman Catholic government from Rome to Avignon, in France, that government was for a long time in a state of schism and adversity, very distressing and annoying to the friends of Catholic and papal authority. If Jerusalem, in fulfilment of prophecy, has yet to be brought under papal rule, and the papal monarch is to plant the tabernacles of his palace on the mount of the ancient temple, this future removal of the seat of Catholic government from Rome to the mother city of Christendom may be followed with disasters like to those which followed its removal from Rome to Avignon, in the fourteenth and fifteenth centuries. Whatever those disasters may be, they will have no salutary influence upon the devotees of Roman Catholicism and of the papacy. These devotees will continue devoted to their corrupt system of religion, law, and government, as a system having the sanction of the God of heaven, and they will thus blaspheme (calumniate) the God of

heaven, who sanctions no such system, and to whom it is an object of righteous indignation.

Verses 12-16. "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet; for they are the spirits of devils [demons] working miracles [wonders] which go forth unto the kings of the earth [land] and of the whole world, to gather them to the battle of that great day of God Almighty. Behold I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon."

A large army of various nations subject to the two kings of Media and Persia, and under the command of Cyrus, besieged the city of Babylon, which was situated on both sides of the river Euphrates. By drawing off the waters of the river from their channel through the city and rendering the river fordable the troops of the besieging army on the night of a great festival in the city, when all were feasting and drinking, silently entered into the heart of the city, and penetrating to the palace surprised and slew the king.

The city was thus surprised and captured in the midst of giddy dissipation and of fancied security. Its capture was the end of the dominion of Babylon.

The most of the particulars of the capture and end of Babylon were foretold by the prophets Isaiah and Jeremiah. They both foretold the drying up of the river as a disaster that was to render the city desolate for ever. Accordingly, the drawn off waters were never brought back into their channel, but were left to diffuse themselves over the adjacent country which was thus made desolate.

“Evil shall come upon thee suddenly, and thou shalt not know from whence it cometh. The day of the Lord shall come upon Babylon as a destruction from the Almighty, and there shall be a tumultuous noise of kingdoms of nations gathered together. The Lord of hosts mustereth the host for the battle: the Lord hath raised up the spirit of the Medes, for his device is against Babylon to destroy it, because it is the vengeance of the Lord, the vengeance of his temple.”

The events which attended the capture and end of Babylon are in the text to be taken in a metaphorical sense. The great Euphrates was a great defence to Babylon; so the French nation in modern times has been the powerful nation which has defended Roman Christendom against Saracens, Turks, and heretics.

The dragon is the anti-Christian party or body. The beast is the Latin Church, Latin body or party. The false prophet is the Church of Rome, as the teacher of the Latin Church or the Roman Catholic Church. The three unclean spirits of demons, which work signs and which come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, and which were in the form of frogs, are the preachers, teachers of fictitious divine mediation. They are unclean, being teachers of fallacy—idolatry. They are like frogs in the sense of croakers, babblers, declaimers, noisy. They do signs, prodigies, portents; they fabricate proofs of an extraordinary nature in respect to the mediation of departed spirits. The figures thus exposed in their meaning, portend that the French population are to withdraw their protection from Rome, that thereby the way may be opened for her political destruction by some combined liberating powers like those in the time of Cyrus, which captured and destroyed Babylon and put an end to her dominion.

When the French population have withdrawn their pro-

tecting power from the polity and dominion of Rome, the three parties—the Latin Church, the Church of Rome, and the anti-Christian party—will send forth their respective teachers of mediating beings throughout the whole world, to all its kings and potentates, that they may combine them together for the contest of that eventful period which is distinguished as the great day of God Almighty. The meaning of the metaphorical language evidently is the following, namely, that when the French nation shall withdraw their help and protection from Rome, there will arise a great controversy in which the whole Roman Catholic world will arrange themselves on two opposite sides. The matter in dispute will be the mediation of departed spirits, and the matter at issue will be whether the advocates and votaries of such mediation are entitled to the name and privileges of the Christian profession, whether they are to continue to have power or place in the Christian community. They will probably assume the position as they do now, that, in respect to the mediation of Christ, oneness signifies supremacy. And they must surely be defeated and taken in this position, for they will find it impossible to reconcile one God and one Mediator with many gods and many mediators. The controversy will be accompanied with strife and collision in the places of authority, and will be followed with the greatest revolution in the relative standing of the population that has ever occurred during the past long dominion of Rome.

The place where the contest is to be decided is called Armageddon, the valley of Megiddo. It is the place where the children of Israel under Barak and Deborah fought a decisive battle, in which the idolatrous Canaanites and oppressors of Israel were so signally and utterly defeated, that the commander-in-chief fled away alone and on foot. The plain of Megiddo has ever since been a chosen place of encampment, from the battle of Barak and Deborah, down to the invasion of Napoleon Bonaparte.

Jews, Egyptians, Persians, Saracens, Turks, Crusaders, and Druses, have pitched their tents on this famous battleground. It was situated in the kingdom of the ten tribes some miles north of Jerusalem. The place is evidently metaphorical of the fact that the advocates of fictitious mediation will in this controversy be united in some proposition or position in which they will be signally defeated and overcome and destroyed.

In the 12th chapter we had a similar battle in the temple between the dragon and Michael, to decide whether the dragon was to keep his place in the imperial government.

Here we have a battle, not in heaven, but on the earth, at a distance from the temple, to decide whether the beast, the false prophet, and the dragon are to be expelled both from the land and the temple.

In the former contest the dragon was only expelled from heaven—from the imperial government—but he was not expelled from among the people or subject population, where he still continued to possess power and influence; but in this contest he and his fellow advocates of fictitious mediation are to be expelled from both the temple and the land—from both the government and the governed.

The one contest that is past, helps to explain the contest that is yet to come.

Certain combined powers like those of the ancient Medes and Persians in the time of Cyrus, will now stand up the advocates of Christian freedom and of the exclusive mediation of Christ, and will come into the conflict with certain combined powers, the advocates of fictitious mediation. In the issue of the conflict, the advocates of fictitious mediation will be expelled from all power both in the government and among the people or subject population. The authority of Christ or Christian government will now be dominant in the Roman Catholic world, and the different portions of the subject population will consequently be reduced to a political

level, and the domination of one people over another will be forever at an end. It was Michael who took the lead in the contest in the time of Constantine, and, according to Daniel, it will be Michael who will take the lead in this future contest.

The former contest was extended through several years of discord and commotion, and through several civil wars; and was attended with much spoliation and oppression, and with a change in the relative standing of the different portions of the subject population.

The future contest will be attended with similar circumstances.

The worshippers of demons will no longer be tolerated as members of the Christian Church, as citizens of the Holy Land. These worshippers, like the same kind in Israel in the time of Jeremiah, maintain that the invocation of departed saints as mediators of intercession is not forbidden by Christianity, but is left optional and free, and does not impair their rights and privileges as citizens of the Christian Church. The contest will decide the question to their entire exclusion, not only from all authority, but from the rights and privileges of the Christian profession. The holy land, the Christian population, will no longer be subject to idolatrous and persecuting rulers, but will now enjoy the great benefit of Christian government.

The State and the Church, the rulers and the ruled, will now be subject to Christ as the one Lord Mediator with all power in heaven and on earth in Church and State. As the Church is subject to Christ, so will all States and governments be subject to him. The same people who constitute the Church will then constitute the State, and both will be in harmony in their respective jurisdictions.

The occurrence of such a state of things seems to us very improbable; but who in the time of St. John would have supposed that, within a little more than 200 years, a despised and

persecuted religion should obtain possession of the imperial throne, and govern the Roman world?

We are told that this predicted happy event will be attended with the greatest revolution that has ever occurred in national affairs, and will be the great day of God Almighty, and we are cautioned to be prepared for this last great trial of the Christian faith.

Verses 17-19. "And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations [Gentiles] fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath."

This greatest of earthquakes will separate Jerusalem into three parts. It will level Babylon and all other cities to the ground. Babylon is the polity of Rome, which with all idolatrous polities is to be subverted. Some disaster befalls the corrupted polity of the Christian Church. Jerusalem, though great in profanity, is, however, to be made great again in sanctity.

The changes made by Constantine in the relative standing of the different portions of the population in respect to precedence and privilege will be small in comparison with the great changes now to be made. All the different portions of the subject population will be brought down to a common rank, and no portion will be left eminent and conspicuous above the rest in privilege and authority.

All eminences both on land and on the sea are to disappear.

Verse 20. "And every island fled away, and the mountains were not found."

The whole surface of the earth is to be reduced to a plain without an elevation, to indicate that no portion of the population of the earth is to be the dominant community, that there will be an end of the dominion of one people over another, that all portions of mankind will be brought to a level of political equality, without respect to person or nation. This prophecy, as well as the signs of the time, plainly teach that such a political revolution is coming within no very long space of time, that it is the purpose of divine Providence that all states and nations are not long hence to be free of all foreign dominion, and to stand upon a political level—are to be politically free and equal.

If a general or universal government should survive, it would be a government like to that of these United States of North America, in which all the State populations are politically free and equal, and it is not presumptuous to think that it is the purpose of divine Providence that all individual men are soon to be politically free and equal. And when all states and nations and all individual men are on a political level, when the elective franchise is made common to all, and all are represented and participate in the government, and all laws and legislation have the general consent and concurrence, there will surely be the strongest motives not only to loyalty and obedience, but to the general diffusion of education and intelligence.

Universal suffrage is a powerful unnoticed agency at work among us in extending the means of instruction and information throughout the community among all classes and conditions of society.

This effect of universal suffrage is not generally noticed or appreciated. Where universal suffrage is a tried experiment, we may perceive that it is not pernicious to the public welfare so far as the diffusion of intelligence and education is concerned. Surely our public men would not have the motives to effect such diffusion if the people had no vote.

It would seem that our general government has been preserved in its integrity, and been rescued from the anomaly of slavery, to teach the whole world that a government of a plurality of states with universal suffrage may exist and flourish without a dominant state, or a dominant class of individual citizens, and to teach them too that it is the purpose of divine Providence to confer upon all nations political freedom and equality. And it will be well for us if we are prepared to concur in this benign purpose of Heaven, and in these benign principles of Christian government, lest haply we be found fighting against God to our guilt and shame.

Those educated in Greek and Roman literature are more or less tinctured with Greek and Roman ideas of government, law, and religion, and the Greeks and Romans had no experience of a government in which all communities and all individual men were politically free and equal. Their republics and democracies were aristocracies of slaveholders—perhaps the most despotic kind of government. The few were dominant over the many. Hence those who sympathize with their political principles seem to despise and dread the power of the multitude, and conjure it up into a frightful ghost, and are averse to the extension of political power and equality to the people without respect to nation or person. In the body politic, as in the human body, all the parts, the least as well as the greatest, ought to have a voice to be heard and regarded, the feet as well as the head. It is indeed true that we may not expect the universal prevalence of such government here on earth, without a general knowledge and belief of the great facts and truths of Christianity.

There is in nations and in individual men a spirit—a love of domination so natural and so strong that no remedy can be found for this great evil but Christianity, rightly understood and devoutly believed.

It requires a strong Christian faith to subdue and control that haughty, despotic temper which naturally results from

the habitual exercise of authority. Absolute power seldom fails to corrupt the human mind and to pervert the once good man into the imperious egotist.

He that ruleth his spirit is better than he who taketh a city.

When the prophet weeping foretold to Hazael the inhuman deeds of which he would be guilty, and Hazael would know how it was possible that he should ever thus degrade himself to the level of a dog—the answer of the prophet was, “the Lord hath showed to me that thou shalt be king of Syria.” He whose will makes the law for himself and others becomes blind to all other rights but his own. Some political writer seriously maintains that this government, in giving freedom and political rights to four millions of slaves, has given a fatal blow to free and equal government. He seems to have had no consciousness of right beyond that of his own class.

Verse 21. “And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.”

In the contest which resulted in the fall of pagan imperialism, the rulers imposed heavy burdens upon their subjects in the form of tribute, confiscation and spoliation, and the pagans were the great sufferers.

The revenues and other property for the support of the pagan religion were confiscated and transferred to other uses.

A writer in the time of Justinian says of that emperor, that his system of taxation fell like a hail storm upon the land. As a hail storm begins in the high regions of the air and falls with heavy weight and destructive effect upon the surface of the earth, so the collision and strife in the high places of authority fell with destructive effect upon the subject population, especially the pagans. The destruction yet to

come from a similar cause will fall upon the worshippers of demons and idols in greater weight—the weight of a talent. A talent of silver was, in value, over a thousand dollars of our money, and a talent of gold over thirty thousand dollars.

To levy contributions, or tribute, or fines by talents, implied heavy imposition on the part of government.

In the time of Constantine the lands were divided into certain equal portions called heads, and were taxed about forty-five dollars to a head. Such a weight of taxation was considered heavy, but it was small in comparison with the weight of a talent, \$1000. We may suppose therefore that the predicted imposition upon the votaries of the papacy and of Roman Catholic authority, will be of a most grievous nature, insomuch that they will blaspheme the providence of God as unjust in inflicting such retribution upon them. Thus it would seem that the strife in the high places of authority will be followed with the confiscation of the property and revenues belonging to all corporate bodies and institutions of an idolatrous nature.

Perhaps when the time comes for the final subversion of the dominion of Rome, and of the body politic over which she presides, there will follow a confiscation of property similar to that which occurred in England when she broke loose from Rome and became independent of papal usurpation and authority. It will, however, be of a far more grievous nature, and will come suddenly. She saith in her heart, I sit a queen and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death and mourning and famine, and she shall be utterly burnt with fire. For strong is the Lord God who judgeth her.

The prophecy has now followed up the history first of religion, and then of corporate bodies, down to the end of the 1260 years, and has also followed up the history of religion during the next finishing time of seventy-five years.

In the next chapters the prophecy goes back and brings up the history of corporate power during that finishing period of seventy-five years,—the ending time of those wonders or strange things of God predicted by the prophet Daniel.

DISCOURSE XIII.

REV. xvii.

“And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters: with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: and upon her forehead was a name written, Mystery, Babylon the Great, the Mother of Harlots and Abominations of the earth. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration. And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns. The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit [the abyss, or deep], and go into perdition; and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is. And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. And there are [and are] seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space. And the beast that was, and is not, even he is the eighth [is an eighth king alone], and is of the seven, and goeth into perdition. And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful. And he saith unto me, The waters

which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled. And the woman which thou sawest is that great city, which reigneth over the kings of the earth."

SOME parts of the contents of the sixth and seventh vials, having been described in a partial manner, are now described more at length in the seventeenth, eighteenth, and nineteenth chapters. At the close of the preceding chapter the fall of Babylon was described very briefly. We have, in this chapter, a fuller description of the character and fall of that mystical city.

One of the seven angels who had the seven vials, came and talked with the apostle, saying, "Come hither and I will show unto thee the judgment of the great whore which sitteth upon many waters: with whom the kings of the earth [the land] have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication." Here Rome, as a body of citizens, is personified by a woman named Babylon, and termed a harlot, not an adulteress.

It is objected that the woman cannot personify Christian Rome, but must personify pagan Rome, because she is termed a harlot, not an adulteress. It is true, Rome had once a true loyal Christian Church, and had the one God, and one Mediator for her husband. She was then the wife of Christ as a Church. But we ought to notice that Rome is not here personified as a Church, but as a city corporation, as the great reigning city, and that when she had a loyal Christian Church she was a pagan city, and that she did not as a city adopt Christianity until the close of the fourth century, and then her Christian Church had apostatized into the invocation of the martyrs, and into pagan rites and forms of worship, and hence when the city became a church, it was

still a city devoted to the worship of a plurality of gods-mediators.

Thus from her foundation Rome, as a city corporation and polity, was never pledged to the worship of the one God through the one Mediator. She had therefore never been the wife of Christ. She had never pledged herself in marriage to the one celestial Mediator, exclusive of all others, and therefore in betaking herself to many, she was not an adulteress, but a harlot.

The kings of the land and the inhabitants of the land are the sovereign powers and the disloyal Christians of Latin Christendom.

Being in possession of Jerusalem church polity, she has enticed and perverted these kings to enter into idolatrous connection with her, and to aid and abet her in her criminal innovations, and has also intoxicated the professed people of God with ardent love and rage for her bewitching idolatrous worship. By not noticing the distinction between Rome as a city and a Christian Church, commentators have failed to give the reason why she is termed an harlot and not an adulteress. In no period of her history was Rome as a city corporation, as a body politic of citizens, free from polytheistic worship. When the city at the close of the fourth century (395) adopted Christianity by the vote of the Senate, it was only changing the image of victory into that of the Virgin Mary, and the image of Jupiter into that of Peter. It was only converting the pantheon, the temple of all the gods, into a Christian Church, and its images into images of canonized saints—new gods-mediators. The woman sits upon many waters, which are peoples, and multitudes, and nations, and tongues. And she sits upon the beast with seven heads and ten horns. She presides over kings and governments as well as over nations, and peoples, and multitudes, and tongues.

We have had a description of this beast in his flourishing

state in the thirteenth chapter ; here we have a description of him in his declining state. He is scarlet colored, a color emblematic of imperial high condition, but here emblematic of blood and cruelty. He is full of names of blasphemy, of sacred titles which are false and profane as applied to himself. The woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication ; all emblematic of the external arts which Rome employs to enchant the senses and the imagination in favor of her polytheistic and idolatrous worship. She is in a concealed, a metaphorical sense, Babylon the great, the mother of harlots, and of abominations of the earth. Like Babylon, Rome has been the great patron and promoter of the worship of images and of fictitious mediators, of idols and demons. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus. And when I saw I wondered with great admiration.

The drunken state of the woman, and the cause of that drunkenness, the blood of martyrs, astonished the apostle in the highest degree.

It was no exciting wonder that Jerusalem should shed the blood of righteous men for their adherence to revealed truth, but it was strange that a heathen city should be notorious for shedding such blood.

The king of Babylon did not treat with severity the captive prophets Daniel, Ezekiel, or Jeremiah, and Babylon tolerated within her walls the captive Jews in the exercise of their religion.

It was an exceptional fact that Athens condemned Socrates to death for his religious opinions.

Though religious intolerance was the theory of both the Greek and the Roman law, yet from indifference to religion the theory was seldom put into practice. Rome in the time

of St. John had not yet become notorious for the bloody persecution of Christians, though she did become so in the time of Dioclesian. The introduction of Christianity into the world had aroused men from their indifference to religion, and had drawn public attention to the important subject, and in so doing it aroused the intolerant spirit of the enemies of Christianity, and especially the pagan Romans. As the apostle's curiosity was excited by the strange signs presented to his sight, the angel proceeds to explain the hidden meaning of the woman and of the beast who carried her. He tells him "The beast that thou sawest was, and is not; and shall ascend out of the bottomless pit [out of the abyss or deep], and go into perdition: and they that dwell on the earth [land, Judea] shall wonder, whose names are not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is."

In the time of St. John, two languages had jurisdiction in the Roman empire, the Greek and the Latin, the Greek as the natural idiom of science, and the Latin as the legal dialect of public transactions. And it was almost impossible in any province to find a Roman subject of liberal education who was at once a stranger to the Greek and to the Latin language. The people who possessed the rights of Roman citizens, and who metaphorically constituted the body of the beast, were perhaps two-thirds Greeks, and but one-third Latin, so that the Roman empire was not the same body of men of Latin civilization that it was before the conquest of Greece. It had been a body of such men exclusively, but was not at the time of St. John and subsequently such a body, and it might be then said of it, in respect to the people that composed it, that it was Latin and is not Latin, and yet is Latin. In respect to the whole body it is not a body of Latin men; but in respect to a part of the body, and in respect to its derivation, it is a Latin body politic. Moreover, in the time of St. John, Rome did and did not preside over the

body politic. Eminence of power and of influence was in the process of passing out of her hands into that of the army, and afterwards into a court of sovereign princes. In the reign of Dioclesian it was the policy to exclude Rome from the actual government, and to bring down Rome to a political equality with other portions of the empire.

When, however, in the years 395-425, the empire was divided into two distinct bodies politic, the one of Latins and the other of Greeks, we have again a distinct Latin body, and the beast which was, and was not, in the age of St. John is now again, and with Rome again presiding. This beast was for a time concealed in the sea, and had its head wounded, but in the eighth century it comes up from the sea into the holy land. The Latin body comes up from amidst the western provincial population with its wounded general government healed, and commands the attention and admiration of Latin Christendom, with the exception of the loyal remnant. The division of the empire into two independent bodies began in the year 395, and was consummated in the year 425, when Valentinian the Third became emperor of the West.

Verse 9. "And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth." Rome was known as the city of seven hills.

Verse 10. "And there are [and are] seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space."

The seven heads stand for seven kings in the sense of seven general or catholic governments which succeeded each other in the Latin body, and over which Rome presided. Livy, the Roman historian, names the first five up to his day in the following order: first, kings, afterwards consuls, then dictators, then decemvirs, then consular tribunes. The sixth was the imperial government, which was instituted by Augustus Cæsar, and which existed in the time

of St. John. The seventh which was not then come, and was to continue a short time, was the new general government instituted by Dioclesian, and completed by his successors. It retained the imperial name, but was not the government of an emperor or general of the army, but that of a court of several sovereigns.

Dioclesian (writes Gibbon), like Augustus, may be considered the founder of a new empire. He framed a new system of imperial power which was afterwards completed by the family of Constantine.

He assumed the diadem and introduced the magnificence and ceremonial of the court of Persia.

In this new government the Senate of Rome lost all connection with the imperial court and the actual government, and when the Roman princes lost sight of the Senate and of the ancient capital, they forgot the origin and nature of their power.

The civil offices of consul, pro-consul, of censor, and of tribune, by the union of which it had been formed, betrayed to the people its republican extraction. These modest titles were laid aside; and if they were still distinguished by the appellation of emperor or imperator, the word was understood in a more dignified sense, and no longer denoted the general of the Roman armies, but the sovereign of the Roman world. Even the attributes or at least the titles of the divinity were usurped by Dioclesian and Marentius, who transmitted them to a succession of Christian emperors.

The historian speaks of these innovations as constituting a new frame of policy, a new form of civil and military administration, a new system of imperial government, a new empire. (Chapter 13, Gibbon.) This was certainly the seventh form of government, but it was not one which belonged to the Latins by themselves, or one which sustained Rome in her supremacy. During its continuance the Latins formed but a portion of the body, and had lost their political

supremacy, and Rome was excluded from the actual government. It continued about a century and then we have again a body of Latins by themselves with an eighth government of a plurality of kings, who sustained Rome in her supremacy; but only the seventh, in which Rome and the Latins had been supreme. Moreover, this eighth government, as it consisted of a plurality of sovereigns, was the same as the seventh.

Verse 11. "And the beast that was, and is not, even he [himself] is the eighth, and is of the seven, and goeth into perdition."

The modern Latin body is to have but this one and last form of government, and with this form to go into perdition.

The woman and the beast are two distinct corporate bodies in union with each other.

The catholic body as being in union with Rome, and under the government of a catholic sovereign, is a monarchy; but as distinct from Rome, it is a republic of local sovereigns.

In the city the government is a monarchy of Church and State. The sovereign pontiff is both a local and a catholic monarch, a spiritual and a secular monarch. As a secular monarch he is local, as a spiritual monarch he is catholic as well as local. As a spiritual and catholic monarch, the pope claims a sovereignty in all spiritual affairs, while he concedes to the local kings a sovereignty in those affairs of government that do not concern religion or the Church.

But there are certain church affairs that are of a secular nature, and the local kings sometimes dispute the sovereignty of the pope in such secular church affairs, and hence, frequent collisions and disagreements have occurred between them, and the pontiff has often been under the necessity to give way, and to dispense with his sovereignty in such church affairs, and to hold it in abeyance. The state sovereigns would confine the pope to those church affairs of government that are purely spiritual, not secular. It is remarkable

that two such rival sovereignties should coexist in union and harmony for any long period of time.

The fact is the Romans have managed the administration of dominant power better than any people on earth.

For ages past they have cherished the ambition of universal dominion. Such ambition is a part of their national character from their beginning. Government has been their particular study, and a universal government of church and state has been regarded by them, as the chief end of man—as the supreme good.

After Rome, for an interval of time, had lost the dominion of the western world, her success in regaining it was wonderful. With the exception of that interval she has reigned for two thousand years and more. Where has there ever been a like city or a like people?

Here is a city of one or two hundred thousand citizens that has persuaded as many millions of people, that her supremacy is the supremacy of God himself, and has inspired her millions of subjects with a devout faith in her infallibility, and with a sovereign contempt for all dissenting forms of church polity or public worship. She is now a formidable power here on earth, and is far from being ripe for dissolution. It is difficult to break up a large community of men under a common government and religion for ages. It requires the sword to subvert a great despotism of long standing. But strong is he who will judge this greatest of despotisms—this mighty monarch of one hundred millions of devout subjects.

Verse 12. “And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour [at one time] with the beast.”

Machiavel has noticed that in the course of the fifth and sixth centuries ten sovereign state powers rose up in the conquered Latin empire.

According to his enumeration of them they were as follows:—

1. The Ostrogoths in Moesia, then in Italy.
2. The Visigoths in Panonia, then in Spain.
3. The Suevi and Alani in Gascoigne and Spain.
4. The Vandals in Africa.
5. The Franks in France.
6. The Burgundians in Burgundy.
7. The Heruli in Italy.
8. The Saxons and Angles in Britain.
9. The Huns in Hungary.
10. The Lombards upon the Danube, and then in Italy.

These sovereign powers were at first ten, but in their transmission to our times the number has varied. The ten coexisted in the year 476.

Daniel foretold that three of them were to be torn up by the roots before the little peculiar power overseeing the others. Those which now exist are the several Roman Catholic kingdoms of Europe.

Verses 13, 14. "These have one mind, and shall give their power and strength [their force and authority] unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful."

The several Latin sovereign powers will be unanimous in giving both their military and civil power to the Catholic body that sustains the supremacy of Rome, and they will contest with the Mediator his sovereign authority over governments, as well as over his Church. Christ, as a reward for his assumption of human nature and for his human obedience, sufferings, and death, has, in that nature, been made as the Mediator, the sovereign Lord of all men here on earth, and all kings and rulers; all in authority are bound

to govern on Christian principles of government, which are principles of equity, equality, and freedom: for in the state and in the Church we are all, in certain respects one, without respect of nation or person. Such is Christian government, and such government will, at some future day not far off, prevail universally here on earth. Against such government these Latin Catholic kings will wage war, but they will be conquered and dethroned.

The final contest between these sovereign powers, and the called, and chosen, and faithful advocates of Christian government, is described in a future chapter.

Verse 15. "And he saith to me: the waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues."

They are the different kinds and portions of the population over which Rome presides as the overseeing mother city, but in reality, the Babylon of Christendom.

Verse 16. "And the ten horns which thou sawest upon the beast, these shall hate the whore, and make her desolate and naked, and shall eat her flesh and burn her with fire."

They will divest her of her rich clothing of purple and scarlet color, and of her ornaments of gold and of precious stones and pearls, and take from her the golden cup of her intoxicating wine which she holds in her hand to entice men to drink and be drunken with her bewitching idolatry.

While some of these kings will adhere to Rome and her idolatry to the last, others of them will become vindictively hostile and deprive her of her wealth and her constituents, and torment her with the severest penal inflictions.

Verse 17. "For God hath put in their hearts to fulfil his will, and to agree [to have one will] and give their kingdom unto the beast until the words of God shall be fulfilled."

It is the will of God, but not his will of approbation, that these persecuting kings should, with one will, sustain a polytheist and idolatrous religion and polity. Surely God does

not approve of persecution, polytheism, and idolatry. It is only the will of God to suffer these kings to have and do their one will, as a divine judgment upon Christians for their wicked apostasy from the truth. Thus God gave the nation of Israel a king in his anger, and took him away in his wrath; and so has he done, and will he do, with these kings.

The powers that be are ordained of God, and we must obey them in all things lawful, but it does not hence follow that God approves the ordained powers when they are persecuting, polytheistic, and idolatrous. These Roman Catholic kings will be allowed to have and do their own will, until a certain twelve hundred and sixty years are ended, according to the word of God, and then they, and the whole body politic with the reigning city, will have their ending time, and that time will be within a period of seventy-five years, according to Daniel, after the end of the twelve hundred and sixty.

Napoleon III., emperor of the French, in giving his kingdom to sustain and protect Rome, and to extend Latin civilization and imperialism, did not know that he and his fellow sovereigns were doing just that which God by his prophets, Daniel and John, foretold in words and signs, so obvious and striking in their meaning; but surely the French emperor had not the approving will of God, when he took a solemn oath before high Heaven on one day, to break it on the next. What a crime! In his attempts to establish Latin imperialism and civilization in Mexico, he went beyond the limits allowed him by the will of God, and we may apply to him the words of God concerning the king of Assyria: "Behold, I will put my hook in thy nose, and my bridle in thy lips, and I will lead thee back by the way thou camest. The king's heart is in the hand of the Lord: He turneth it as the rivers of water are turned whithersoever he will."

If these kings knew, and they might know, that they were

aiding and abetting a cause obnoxious to God, and doomed of God to perdition, their will might be different, but it is a part of the prophecy that they are to do all in ignorance and unbelief, as the Jews did, when they persecuted and crucified their Messiah, the Lord of glory.

Verse 18. "And the woman which thou sawest is that great city, which reigneth over the kings of the earth."

Rome, in the time of St. John, at the close of the first century, was still nominally the reigning city over the emperors and kings of the empire, though dominion had then begun to pass out of her hands to be restored again at some future time. She now reigns in matters of religion and of civil law and polity over the several Roman Catholic kings and kingdoms of Europe.

The signs by which these events are foretold certainly make the meaning more clear and definite, than if the events had been literally described with the same brevity.

The only difficulty is in the case of the eighth government—how it was an eighth, and yet but of seven.

As a distinct body of men, with Rome presiding, the Latins themselves did not constitute the seventh in succession, but had constituted the preceding six, and did again constitute the following eighth, and, therefore, the eighth was but the seventh government of the Latins themselves, as a distinct body over which Rome presided. Moreover, the eighth, being a government of a plurality of sovereign princes, was but the seventh continued with some variation, being a general government of sovereign states.

There might be another explanation given in respect to the eighth government, how it was an eighth, and was of seven.

When the Latins, in the year 425, became a separate independent body, the government was that of a single sovereign prince like the sixth government founded by Augustus. When it immediately afterwards fell into the possession of a plurality of new sovereign princes, it was like the seventh

founded by Dioclesian. It was an eighth government, at one time the same as the sixth, and at another time the same as the seventh, and was in this sense a new government and of the antecedent seven.

The former explanation is to be preferred because, when the general government, both the seventh and the eighth, fell into the possession of a single emperor, it was not a change of government, but merely an accidental exception with an immediate return to a plurality of sovereigns. No algebraic demonstration is more determinate in its results than is this portion of the prophetic signs in answering to the things signified, and in manifesting supernatural intelligence.

The mind is awed with the consciousness, that here is presented to it something beyond human intellect, something superhuman and divine.

The signs are so specific, that we must perceive that the beast is the body of Latin men, and the woman whom he carries is Rome, as a city corporation. Where in Roman history can we find two other corporate bodies in which all the specifications meet and agree? But why has the meaning been concealed in signs? Suppose that all had known that, in the fifth century, the Latin empire would be conquered and shared among a number of barbarian princes; that the western, the Latin population, would become again a distinct body having a particular form of government whose sovereigns would sustain Rome in her divine supremacy; that this body would, for a period of twelve centuries and more, hold the Christian Church in a state of servile subjection, corrupting her polity and worship, and persecuting the Christians loyal to the one Mediator, even unto death. Suppose that the Roman Catholic kings and the actors in these events had known all this, would the events ever have occurred, as they have been foretold? Surely there was a necessity that the events should have been foretold in a manner, that they would not be known but only to the few

that were loyal Christians, that they might be strengthened to persevere in their loyalty. There have no doubt been sincere and devout popes and Roman Catholic kings who, had they known and understood these prophecies, would never have acted the parts which they have acted.

It is foretold, indeed, that these prophecies of Daniel and John will be generally known and understood, before the twelve hundred and sixty years have ended in the suppression of the public teaching of them for three years and a half, and that they will afterwards exercise a most powerful influence upon the human mind and upon human affairs.

Roman Catholic writers have attempted to apply these specifications concerning the woman and the beast that carries her, to old Rome and the old Roman empire, but they surely apply to Rome and the Latin empire, since that empire was broken up in the fifth century. And when the twelve hundred and sixty years are ended, and the words of God concerning them are verified in the events, the world will surely perceive and know to what times and kings and polities and people those specifications do apply, and men will be filled with awe and wonder, excepting those of reprobate minds.

It seems strange that their learned men should not perceive these things, but it is to be borne in mind, that they have been taught from childhood to regard it sinful, to call in question the divine supremacy of Rome and the divine authority of the Roman Catholic Church. They regard a doubt in this matter, a suggestion of Satan not to be entertained without guilt and danger.

They know that millions of men entertain a devout respect to the See and Church of Rome in their claimed infallibility and supremacy, and they cannot think, that such a vast multitude of men of so many generations and of all ranks and conditions should be mistaken, while those Christians, who dissent from their religion, are comparatively so few and

obscure. It is difficult for the truth to enter into minds so strongly biased. Hence many minds in other respects truthful and sincere, cling to their long-cherished error with the strongest tenacity and devotion.

It is not declared in this prophecy that the deceived, but it is declared of the deceivers that, after their final combat against the truth, they will be given over even in this life to that reprobate mind and state for which there is no repentance.

There are, no doubt, many who (were they not deceived) would abandon the invocation of fictitious mediators.

To some minds there appears no other alternative, but either to accept of the religion of Rome or to reject Christianity as a failure and as of no authority.

If the dominion of Rome in matters of religion has been a fraud, it does indeed seem strange and unaccountable that God in his providence should have suffered this gigantic fraud to be imposed upon the most intelligent nations of the earth for so many hundreds of years, while the truth has been concealed in obscurity and disgrace.

Let any one, however, become conversant with prophetic signs, and clearly perceive their true meaning, and be at the same time fully assured of the historical facts to which they so exactly and strikingly correspond, and there will be present to his mind supernatural testimony that will compel him to believe in the fraudulent and profane nature of the religious authority that has been so long dominant in the world. The time is coming, and will soon come, when the meaning of these prophetic signs, and the great facts of Roman religious history, will become familiar to the multitude, the many, the public, the world, and then the honest and unprejudiced will not be able to resist the force of supernatural testimony that will find access to their minds, and the prejudiced and dishonest who do resist will be guilty of that sin against the Holy Ghost for which there is no forgiveness, neither in this world nor in that which is to come.

Now the deceivers may keep the sincere and devout in their error by persuading them to repel from their minds every thought that would mistrust or question the infallibility of Rome, but it will be impossible for them to prevent the access of truth into the minds of the deceived, when history and prophecy have become familiar to a reading world, when antiquity is brought into public notice, and has its thousands of thousands of students and its ten thousand times ten thousand readers.

DISCOURSE XIV.

REV. xviii.

“And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double, according to her works: in the cup which she hath filled, fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her. And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, standing afar off for the fear of her torment, saying, Alas, alas! that great city Babylon, that mighty city! for in one hour is thy judgment come. And the merchants of the earth shall weep and mourn over her; for no man buyeth her merchandise any more; the merchandise of gold and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyne wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, and cinnamon, and odors, and ointments, and frankincense, and

wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men. And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all. The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing, and saying, Alas, alas ! that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls ! For in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, and cried when they saw the smoke of her burning, saying, What city is like unto this great city ! And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas ! that great city, wherein were made rich all that had ships in the sea by reason of her costliness ! for in one hour she is made desolate. Rejoice over her, thou heaven, and ye holy apostles and prophets ; for God hath avenged you on her. And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. And the voice of harpers, and musicians, and of pipers, and of trumpeters, shall be heard no more at all in thee ; and no craftsman, of whatsoever craft he be, shall be found any more in thee ; and the sound of a millstone shall be heard no more at all in thee ; and the light of a candle shall shine no more at all in thee ; and the voice of the bridegroom and of the bride shall be heard no more at all in thee : for thy merchants were the great men of the earth ; for by thy sorceries were all nations deceived. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth."

IN the preceding chapter Rome is spoken of in her character as a body corporate and politic, sustained by another great body corporate and politic. In this present chapter Rome is the subject of prediction both as a polity and as a body politic.

In this chapter, three voices in succession speak in symbolic language of the fall and ruin of the polity of Rome. The first voice is that of an angel having great power, and coming down from heaven clothed in a dazzling light. The second voice is a voice from heaven, and the third voice is that of a mighty angel who speaks by action as well as words.

The first angel cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils (demons), and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and

the kings of the earth have committed fornication with her, and the merchants of the earth have waxed rich through the abundance of her delicacies. This angel, under the mystical name of Babylon, pronounces the fall and ruin of Rome in her system of polity, and gives the reason of her fall and ruin. The woman, Babylon, represents Rome as a body corporate and politic, while the city, Babylon, as consisting of streets and buildings, represents Rome as a polity, the word polity being derived from a Greek word which means city.

The inhabitants of the city—the subjects or citizens of Roman polity in its fallen and ruined condition, will consist of men of perverse mind, and corrupt and hateful manners. It will become a refuge for men of such character. Its fall and ruin are declared to be in retribution to its pernicious influence upon the nations and rulers and merchants of the earth.

The nations or people had imbibed the idolatrous spirit of Rome, a spirit which inspired them with a kind of idolatrous rage or mania; the rulers had formed idolatrous connections with her; and the merchants, the divines, the religious teachers, and ministers, the clergy, had become great and powerful through the numerous offices, and means of authority and influence, in which she abounded.

In the forty-seventh chapter of Isaiah, in which the prophet foretells the fall and ruin of ancient Babylon, he applies the name of merchants to her enchanters, her sorcerers, her diviners, her false prophets, her teachers, who falsely professed to understand and reveal the will and counsels of Heaven.

The first voice having concluded, the apostle hears another voice from heaven calling upon the people of God to come out of the doomed city, and to aid in her punishment.

Verses 4-8. “And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her

sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double, according to her works. In the cup which she hath filled, fill to her double. How much she hath glorified herself and lived deliciously, so much torment and sorrow give her; for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her."

Our Lord had forewarned the Christian Jews, that when they saw Jerusalem surrounded by Roman armies, they should be looking for its speedy capture and destruction, and that they should make their escape as soon as possible.

Jerome informs us that the Christian Jews who believed in Christ's predictions, left the city before its final siege under Titus, and removed to a neighboring town called Pella, and so escaped the miseries that followed. In accordance with this portion of Christian history, the voice from heaven calls upon Christian people, to sever themselves from all participation in the Roman system of polity, to abandon it wholly, to give it no countenance, to have no communion with it, lest, partaking of its sins, they should also partake of its punishment. To urge them to such withdrawal and removal from Rome, they are assured, that the sins of the Roman system of polity were like mountains piled upon mountains reaching to the sky and drawing upon it the notice and punishment of Heaven. All Christian people are therefore enjoined to turn against it, and assist in its destruction.

The worst corporations may have some upright individuals belonging to them, but when this corporation is near its end, all sincere Christians will renounce its polity and leave it to its fate, just as all Christian Jews abandoned Jerusalem at its final siege by the Romans, and would take no part in its defence.

The people of God are required not only to withdraw from Rome, but to punish her as she had punished them; that is, they are to urge the ruin of Rome, not in her individual members or in her wealth and buildings, but in her system of idolatrous worship and polity. The ruin of Rome in this sense is also to come upon her in the midst of fancied security, even while she is glorying in the enduring, eternal nature of her power; and boasting that she is not without powerful protectors among the governments of the earth; that she is not like a widow, an unprotected corporation. Her woes will come together within the compass of a short time, and there will be an entire end or consumption of her power and glory, she shall be utterly burned with fire—utterly consumed by penal inflictions.

The voice from heaven next proceeds to describe how the kings and merchants of the earth and those who have to do with the sea, will lament, and how the people of God will rejoice, when they behold the smoke of the burning city.

The sovereigns or rulers who were partners with Rome in her idolatrous doings, are filled with consternation in contemplating the ruin of the most powerful and enduring polity that had ever existed. Its ruin will be the result of a course of providence, so evidently beyond their control that they will stand aloof, and render her no assistance; knowing that such assistance would be in vain, and would only involve them in the same ruin. A city polity that, under various changes, has, for thousands of years, been the reigning polity of the Roman world, will, in its ruin, naturally draw forth, from its admirers and adherents, expressions and feelings of sorrow and regret. And similar feelings and expressions will be elicited from the merchants of the earth; the divines and clergy in communion with Rome.

Verses 11-17. “And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more. The merchandise of gold and silver,

and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble. And cinnamon, and odors, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep and horses, and chariots and slaves [bodies], and souls of men. And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all. The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing, and saying, Alas, alas! that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! For in one hour so great riches is come to nought."

These various articles of merchandise correspond to those multiplied services and offices, employed in the administration of her doctrine, discipline, and worship. They who deal much in them become rich and great. But their business is now ended, and they will be grieved and astonished that their means of wealth and of greatness are consumed so quickly.

Verses 17-19. "And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, and cried, when they saw the smoke of her burning, saying, What city is like unto this great city! And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas! that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate."

All those different persons whose business is with the sea represent the clergy who have to do with the great mass of the population, the less refined and submissive population, comprehending various nations and languages. The great

emporium of their means of greatness has been consumed ; all those means have vanished in a moment, their business and greatness are now at an end.

The voice from heaven concludes in the 20th verse, with the following language. “ Rejoice over her, thou heaven, and ye holy apostles and prophets ; for God hath avenged you on her.”

The Roman polity in its ruin will receive no sympathy from the faithful teachers and ministers of Christ, and the persecutions and penal inflictions with which it pursued them, will be avenged in the completeness and severity of its ruin.

After the angel from heaven and the voice from heaven had concluded what each had to say, a third angel responds to them by a striking action accompanied with corresponding words.

Verses 21-24. “ And a mighty [strong] angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all, and the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee ; and no craftsman, of whatsoever craft he be, shall be found any more in thee ; and the sound of a millstone shall be heard no more in thee.

“ And the light of a candle shall shine no more at all in thee ; and the voice of the bridegroom and of the bride shall be heard no more at all in thee : for thy merchants were the great men of the earth ; for by thy sorceries were all nations deceived.

“ And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth” [the land].

The 50th and 51st chapters of the book of Jeremiah consist of predictions concerning the fall of ancient Babylon. They were written during the captivity of the Jews in Babylon, and the manuscript was given to Seraiah, a Jewish prince, who was going to Babylon on some business of King Zede-

kiah, in order that he might read it to the captive Jews there, and encourage them with the assurance that, after the seventieth year of their captivity, their captors would be conquered by the kings of the East, of Media and Persia, and be deprived of all power over the Jews. So Jeremiah wrote in a book all the evil that should come upon Babylon, even all these words that are written. And Jeremiah said to Seraiah, When thou comest to Babylon and shalt see and read all these words, then shalt thou say, O Lord, thou hast spoken against this place to cut it off, that none shall remain in it, neither man nor beast, but it shall be desolate forever.

And it shall be when thou hast made an end of reading this book, that thou shalt bind a stone to it and cast it into the midst of Euphrates. And thou shalt say, thus shall Babylon sink, and shall not rise from the evil that I will bring upon her.

This action of Seraiah was both a sign and an assurance of the fall of this tyrannical city from its power and influence. And the similar action and language of the angel were intended to assure Christians that the city of Rome in her system of polity is destined not only to fall from her supremacy, but to sink into the lowest degradation and contempt, so that she will no more be found among polities, and no more give any indications of activity and prosperity. This angel also confirms what the preceding angel declared concerning the reason of the fall and ruin of Roman polity, that it had deceived all nations by its pious frauds in teaching and ruling, by its false doctrines and unfounded authority, that by these means its merchants, its teachers and divines, became great and powerful, and that under its administration and rule faithful teachers and good men have been persecuted unto death. Rome, as the ruling polity in the Roman world, is spoken of as accountable for the wrong done to those who have capitally suffered for a pure Christianity.

Pagan Rome established the precedent of punishing those

who would not participate in her idolatrous worship. And Christian Rome greatly improved on the precedent. How cruel and unjust has been her conduct in the pains and penalties which she has inflicted upon men for teaching and practising a pure Christianity! Such conduct is not merely incidental, but it is constitutional in her system of polity.

Thus Rome, in retribution upon its pious frauds, its bewitching idolatry, and its penal inflictions on good men, is destined in the course of divine providence to be utterly ruined, and to become utterly desolate, as a corporate or living polity. And this event will be a subject of great rejoicing and praise among the servants of God, as we learn in the beginning of the next chapter.

Rev. xix. 1-10. "And after these things, I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honor, and power, unto the Lord our God. For true and righteous are his judgments; for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said, Alleluia. And her smoke rose up for ever and ever.

"And the four and twenty elders, and the four beasts, fell down and worshipped God that sat on the throne, saying, Amen; Alleluia.

"And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great.

"And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth.

"Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready.

"And to her was granted that she should be arrayed in

fine linen, clean and white : for the fine linen is the righteousness of saints.

“And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God. And I fell at his feet to worship him. And he said unto me, See thou do it not : I am thy fellow servant, and of thy brethren that have the testimony of Jesus : worship God : for the testimony of Jesus is the spirit of prophecy.”

After the burning up of the city, and its reduction into a smoking ruin, four different voices in heaven, one after another, exclaim, Alleluia, which is a word of Hebrew derivation, and means, Praise ye Jah (Jehovah).

The first voice was a great voice of much people in heaven, who speak of the retribution inflicted upon Rome (her system of polity) as an event for which the great ruler of the world ought to be praised and honored, assuring us that in her polity Rome is to remain in an eternal state of desolation—remain forever a heap of smoking ruins, and serve as a fearful monument of a righteous Providence to all future ages.

The voice of the much people in heaven who loudly demand praise to Jehovah, is responded to by the twenty-four elders and the four living ones, saying, Amen (Yea, verily), Praise ye Jehovah. And now a third voice comes out of the very throne, the seat of divine judgment and authority, in confirmative response, calling upon all who serve and fear God to praise Jehovah. And then another voice, as that of an immense multitude, comes out in the loudest confirmative response to praise God ; declaring that the joyful period of the reign of the Omnipotent and of the marriage of the Lamb had come.

According to the prophet Daniel as well as St. John, after the judgment shall sit and take away the dominion of Rome, to consume and destroy it unto the end, the kingdom and

dominion and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.

This glorious period of the kingdom of the Most High, or reign of the Omnipotent, will be introduced with a joyful event, the marriage of the Lamb to his wife, the Church.

The figure of a marriage is applied to the Church of God, under the old dispensation, and is applied to the Church of God at different periods under the new dispensation.

In the parable of the king who made a marriage for his son, as related in the 22d chapter of Matthew, the marriage supper takes place after the destruction of Jerusalem. After the invitation to the gospel supper had been preached for some years, and was rejected by the majority of the Jews, the king was wroth, and he sent forth his armies and destroyed these murderers and burnt up their city. Then saith he to his servants, to his ministers, the wedding is ready—the time for the solemnization of the marriage and for the accompanying festivity is come—the time for a new and more privileged and joyful state of the Church has arrived, and as the Jewish nation is not worthy of this state, go among the nations or Gentiles, and bid them to come into the Christian Church, and participate in the blessings and privileges of the gospel dispensation.

The old dispensation virtually ended in the death of Christ, but it did not actually come to an end in its national character until the destruction of Jerusalem and the abolition of the temple worship. And so the new dispensation commenced upon the death and resurrection of Christ, but not in full force and power until after the destruction of Jerusalem and the temple. Hence this destruction is called in Scripture the coming of Christ or Christianity, that is, the coming of Christianity in general power and influence among the nations of the earth—among the Gentiles.

The destruction of Jerusalem and the temple in all its preceding and accompanying circumstances, accorded so exactly with the predictions of Christ and his apostles, that it had a powerful influence in persuading men of the truth of Christianity, and prepared the way for its reception by the Gentiles, while at the same time it deprived the Jews of all power to oppress and persecute the teachers and professors of Christianity, and brought great glory and honor to the gospel as a miraculous revelation, and taught those who reject this revelation, to expect a fearful retribution. Now the ruin of Rome in her corporate politic character will bring great deliverance and salvation to the faithful teachers and professors of a pure Christianity, and will with powerful effect convince the world of the divine origin and obligation of the Christian revelation, and so prepare the minds of men in general for the reception of the Christian faith.

As long as Jerusalem and the temple and national worship and polity existed, the Christian Jews, who lived in Judea, were still obliged to conform to the Mosaic institutions, and even after the destruction of the temple, Christians, both Jews and Gentiles, were still subject to a hostile government until the time of Constantine.

The Roman government, having then become Christian, entered into a cordial union with the Christian Church, and the Church had in the imperial government a husband and protector.

But the people who constituted the Church immediately, with the exception of a small minority, lapsed into polytheism and persecution, and carried the government along with them, so that both became disloyal to Christ. But the government is again to become loyal, and the Church a body of faithful and true men.

In this part of the prophecy the sovereign authority and the Church are about entering into a cordial union and to become husband and wife, and they have before them a long

life of harmony and happiness, and it is therefore a time of festivity and joy, and heaven and earth break forth in loud exultation.

When the Church has become a body of true believers clothed with garments of righteousness from the wardrobe of Christ; when all Christians are joined together in Christian unity and in the bond of peace, and are in perfect friendship and harmony with government; when the supreme authority here on earth is Christian, and all government is founded and administered on Christian principles; when nation shall not lift up sword against nation nor learn war any more,—Oh happy times! Can this indeed be the truth of God? Anywhere else but in sacred Scripture, it would be romance.

When the angel in explaining these signs to the apostle came to these future happy times, and assured him that his disclosures concerning them were the true sayings of God, the apostle was so enraptured that he forgot himself, and fell down at the angel's feet to worship him; but the angel forbade him, and reminded him, that, in this testimony of Jesus, he, like the apostle and others who were favored with that testimony, was but a servant of the spirit of prophecy—of a divine supernatural power. The word spirit is often used in Scripture in the sense of supernatural power or agency. A variety of such powers is ascribed to the spirit, and among them that of prophecy. The spirit of prophecy was the spirit of God in one of his supernatural powers and workings.

The angel and the apostle were then in this spirit—in his power—under his control, and were consequently his servants. Do you not understand, that I and you and your brethren, favored with the testimony of Jesus, are the servants of a divine supernatural agency—the spirit of God in his prophetic power and operations? Worship not the servant—worship the divine controlling agent—worship God. St. Peter teaches us, that prophecy was not the lifting up and

carrying in motion the mind of the prophet by his own will or agency ; but that holy men of God spake as they were upheld and carried about in motion by the Holy Ghost, and hence, prophecy is sometimes termed the burden of the Lord.

As the wind lifts up an object and carries it about in motion, so did the spirit of prophecy in respect to the mind of the prophet.

Wind and spirit are in the original the very same word. Air in motion corresponds to mind in a state of cogitation.

The sights, and sounds, and ideas of which the mind of the apostle was conscious, were not original with him, but had the spirit of prophecy for their originator and author. The motions of the apostle's mind were the motions of that divine spirit ; while the apostle was in his power, they were the operations of that divine intelligence who revealeth the deep and secret things, and to whom the future and the past, as well as the present, are all alike known. Such knowledge is a wonder to us. This appears to be the sense in which the testimony of Jesus is the spirit of prophecy. Jesus, testifying through the angel and the apostle, was the divine Spirit in the operation of prophecy ; the divine Spirit prophesying by his servants. And it is the divine Spirit who, with the Father and the Son, is to be worshipped and glorified.

Prophecy has not had its origin in angels or departed spirits of men, and no angel or departed spirit may be worshipped. No invisible being is to be worshipped but the one God. This is the very first commandment. He who invokes any other invisible being but the one God, the trinity in unity, makes that invisible being a God in the usual sense of the word, and he breaks this first of all God's commandments and renders himself obnoxious to the divine indignation.

Living beings may be worshipped. We may kneel to the

king and invoke his protection or favor, but not when he has *become an invisible* being.

In the course of less than eight centuries, Rome, as a city corporation and a city polity, grew into an empire, comprehending the greater part of the civilized world. Rome, at the present day, in her system of polity, rules over the Latin nations not only in religion, but in law and government. Those nations have derived their systems of government and of law for the most part from the Roman system, and they seem to have no comprehension of law and government founded and administered on Christian principles, without partiality or respect to person or nation. It will, therefore, be a great revolution which entirely subverts Roman religion, Roman law, and Roman government. Well may the Latin rulers and clergy witness, with consternation, such a revolution; and well may the lovers of Christian truth, and Christian law, and Christian government, exult and rejoice. It will, indeed, be the great day of God Almighty, and it will be well for us to be prepared.

In seeking the meaning of the outward, sensible, splendid images of this prophecy, we must keep in mind the words of our blessed Lord. "The kingdom of God cometh not with outward observation [show], for behold the kingdom of God is within you." It will not become conspicuous by any external magnificence and splendor, but by its invisible—intellectual authority and efficacy upon the human mind.

If we do not keep this in mind, we shall fall into the error of the ancient Jews and Pharisees, and expect Christ to come in this final judgment and day of Almighty God upon Rome, in outward, sensible, and splendid manifestations of supernatural power.

Some of the interpreters of these prophecies of John we apprehend have been led astray by this plausible error.

The European mind is less accustomed to the use of figures and images than is the Asiatic mind, and is prone to

take the metaphorical language of Scripture in its literal sense; and hence sad work and confusion have been made with Scriptural figures, and images, and prophecies. We are constantly tempted to take the apparent sense for the concealed, and we have to be constantly on the guard against the temptation.

Even until after our Lord's resurrection and ascension into heaven to remain there until the last day in his glorified humanity, his twelve apostles had misapprehended the concealed meaning of the splendid images and signs of Scripture in relation to the Messiah who was to come—and to the kingdom which he was to introduce—and imagined that he would yet reign here on earth, as King of Israel and in great splendor.

DISCOURSE XV.

REV. xix. 11–21.

“And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True; and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew but he himself. And he was clothed with a vesture dipped in blood; and his name is called the Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, King of kings and Lord of lords. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had

received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth; all the fowls were filled with their flesh."

HAVING described the end of Babylon, or Rome, as a corporation and a polity, this prophecy goes on to describe certain attending events, such as the fighting of the great battle, spoken of under the sixth vial, and its issue in the capture of the beast and of the false prophet, and the slaughter of the kings of the earth and their armies.

We found, under the sixth vial, the beast, the false prophet, and the dragon, sending forth their emissaries to gather together the kings of the earth, and of the whole world, unto Armageddon, to the battle of the great day of God Almighty. As the fighting and issue of the battle did not come within the period of the sixth vial, but terminated in that of the seventh, they are now noticed in this chapter.

In the period of the sixth vial, the great river Euphrates, which flowed through Babylon, and was its great defence and protection from hostile attacks, was found diverted from its channel, leaving the city exposed to be captured by some eastern kings like those in the time of Cyrus, and to give freedom to the people of God there in exile.

The battle is metaphorical of a great conflict between contending rulers and authorities in Roman Christendom.

The conflict will be similar to that which occurred in the time of Constantine. In that conflict the leading question between the two contending parties, was whether paganism or Christianity was the religion of heaven, which as such the government was to maintain.

The pagan party with its rulers and advocates, constituted the one side, while the Christian party with its rulers and advocates, constituted the other side, and it depended upon the issue of the conflict, whether the sovereign authority, the im-

perial government, was to continue pagan or now become Christian.

The victory was on the side of Christian government and sovereignty, and hence we now see the ark of the Christian covenant in the temple, the place of sovereign authority.

In the final conflict between contending rulers and authorities, the leading question will be whether the worship of one Mediator or the worship of many mediators, is the religion of Heaven, which the sovereign authority is to maintain. It will depend upon the issue of the conflict, whether the sovereign power is to continue to maintain the worship of many celestial mediators, or to be subverted, and give place to the sovereign authority of the one Mediator.

The victory will be on the side of the advocates of the one Mediator, while the advocates of polytheistic mediation will now be entirely and forever excluded from all place, not only in the sovereign authority, but among the people of God. They will no longer constitute a part of the Christian Church. They will be expelled from the land.

Verse 11. "And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True; and in righteousness he doth judge [rule] and make war."

This rider on the white horse, we may take to be a personification of the sovereign authority of Christ as the Lord Mediator. As such he is the sovereign potentate over kings and governments, as well as over subjects and citizens.

When he assumed the office of mediator between God and men, all power in heaven and earth was committed to him, and he was made head over all things.

The armies who follow him are those who contend for sovereign authority, founded and administered on Christian principles of equal rights irrespective of person or nation—government in which all are one, all are on a political level.

Our Mediator was faithful and true in the exercise of the sovereign authority which had been committed to him. He faithfully and truly carried out the instructions which he had received in heaven from the Father who sent him on his extraordinary mission.

Unlike the kings and rulers and conquerors of the world, it is only in righteousness that he rules and makes war. Government that is Christian authorizes no war but that which is just and right. And the last great war in the great day of God Almighty, and of final judgment upon the dominion of Rome, will be a war waged in a righteous cause and for righteous ends, displaying the penal justice of God, to the profound admiration and approbation of heaven and earth.

Verse 12. "His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself."

His eyes like a flame of fire are metaphorical of his power to penetrate into the secrets of fraud and iniquity, and to confound and over-awe by his presence the evil disposed. A king that sitteth on the throne of judgment scattereth away all evil with his eyes.

The crowns on his head denote his victorious career over the adversaries of truth and righteousness.

His written name, which no man knew, but he himself, is perhaps significant of some mysterious truth in that which is written of him as being God manifest in the flesh, who, after suffering and dying and rising again, was received up into glory, there to remain until the last day.

Verse 13. "And he was clothed with a vesture dipped in blood: and his name is called the Word of God."

His vesture dipped in blood portends his coming in severe penal justice upon his guilty enemies. As God the Word he made the world, and as God the Word he will judge the world, taking vengeance on those that know not God and obey not the gospel.

Verse 14. "And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean."

All the followers of Christ in this last great conflict will be men conspicuous for their integrity. He that ruleth over men must be just, ruling in the fear of God. None but upright men ought to be trusted with authority.

Verse 15. "And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God."

The sharp sword, and the iron rod, and the treading of the winepress, are expressive of the extreme severity of the retribution to be inflicted upon the nations adverse to Christian worship and Christian government.

The disasters that are now to fall upon the corrupters and persecutors of Christianity will be of a most fearful nature.

Verse 16. "And he hath on his vesture and on his thigh a name written, King of kings, and Lord of lords."

No kings or governments have any divine authority above the power and law of Christ, and the power and law of Christ are destined to go on in a career of victory over the passions and prejudices and corrupt nature of mankind, until their reign becomes universal, and all rulers and states come under the mild and heavenly influence of the gospel, and acknowledge the supremacy of its teaching and authority. Christianity has already effected, by its silent influence, a benign change in laws and governments, and moderated the ferocity of war and of despotic power, and it will continue its ameliorating influence until the nations shall give up the study of war, and governments cease to oppress and tyrannize mankind. According to the word or gospel of Christ, as delivered to us in the sacred records, there is but one man in heaven whom we may honor and invoke as our Mediator there, and that man is Christ Jesus.

This Mediator, being God as well as man, is omniscient and omnipresent, and can hear our prayers and invocations, as no angel or canonized saint can hear them, and if we insist that they can hear our invocations, and that Christ needs their mediation and intercession to urge on his own mediation and intercession, we are doing him great wrong. In this sole right of Christ to exclusive invocation, as a Mediator in heaven, all his followers and advocates in the coming great controversy, will sustain him by all those fair and sound arguments, with which Scripture, rightly understood, furnishes them. As the important right of Christ to exclusive invocation as a Mediator in heaven, is the subject of contention, we can perceive how properly Christ, in his word or teaching, is made to occupy such a conspicuous station, and take such a conspicuous part, in this great controversy.

Verses 17, 18. "And I saw an angel standing in the sun ; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God ; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great."

This verse portends that the kings and their armies, the advocates of idolatrous, fictitious celestial mediation, are to suffer dissolution, and their flesh—their constituents—transferred to other authorities represented by the fowls who fly in the midst of heaven.

Verses 19, 20. "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that wor-

shipped his image. These both were cast alive into a lake of fire burning with brimstone."

In the issue of this great contest the Latin or Roman Catholic body of men, and its false teacher, the Roman Church, will be exposed in their deception in affecting divine authority for their flagrant corruptions of Christian worship and polity, and will be given over to that reprobate state from which there is no recovery.

The deceivers who constitute these two bodies of men, will while living now pass into that fearful state, as the old serpent who maliciously deceived our first mother passed, while living in a grovelling reprobate state and mode of life. None but reprobates obnoxious to the everlasting punishment prepared for the devil and his angels, will now constitute those two bodies of men who have so long deceived and ruled the Roman world.

Verse 21. "And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh." This remnant, namely the kings of the earth and their armies, were the deceived. They lost their authority, and their constituents are transferred to others. Christ will now be known and acknowledged in his true character by all governments and nations, and his sovereign authority will be dominant here on earth, and the exclusive invocation of him for celestial intercession and acceptance with God will be universal.

The present Pope, Pius the Ninth, a few years ago issued an encyclical letter to all patriarchs, primates, arch-bishops and bishops, from which we may perceive the teaching and practice of Rome on this subject.

As a remedy for the evil of the times, the pope invites these high dignitaries to unite in earnest prayer to God, and, that they may be successful in their application to him for clemency, he prescribed the following mode of approaching him.

“And that God may be made more accessible, and give ear to our prayers, and hear our petitions, let us raise our hearts and hands to his most holy mother, the immaculate Virgin Mary. We could not find protection more powerful or more effectual with God. She is the most tender of mothers, our firmest reliance, and the very spring of our hope, since she asks nothing which she does not obtain, and her prayer is never refused.” (Where do we learn this?)

“Let us also implore, in the first place, the intercession of the Prince of the Apostles, to whom Jesus Christ has given the keys of the kingdom of heaven, whom he has established as the foundation stone of his Church, against which the gates of hell will never be able to prevail. Let us then pray to the companions of his apostleship. Let us then pray to the patron of each city and country, and to all the blessed, that our merciful Lord may shed upon us, in abundance and munificence, the gifts of his bounty.”

To recapitulate, it appears that before the final decline and fall of Rome, the whole French population will withdraw their influence and favor from the system of Roman polity; that this withdrawal will prepare the way for the interposition of some combined powers to put an end to that polity, and give liberty and protection to true Christianity; and that this withdrawal will be followed with a general extraordinary controversy, on the subject of mediator invocation, in which the three great bodies or parties of deceivers will take one side, while Christ, in his word and teaching, as transmitted in Holy Scripture, will take the lead on the other side, and in the course of the controversy, the deceivers, represented by the beast and the false prophet, will be caught and exposed in their error, and after this exposure, delivered over to a reprobate mind and state. With the fall of Rome in its teaching character, will follow the ruin of its system of polity, and a great and glorious change in Christianity, as a body corporate and politic—as the city, the Church of God. The

Christian Church will then become a corporation, of a fair and upright reputation for faith and truth, and enter into a new state of cordial confidence in the teaching and affectionate submission to the authority of Christ now governing the world. All are to be subject to Christ in matters of government, as well as in matters of faith. Christian government will now be the advocate and protector of the Christian faith, and both will reign over the whole human race in perfect harmony.

DISCOURSE XVI.

REV. XX.

THE last time that the apostle had in vision seen the dragon, was on the eve of the great battle with the Word of God.

The dragon, by his emissaries, had assisted in gathering together to this battle, the kings of the earth and of the whole world.

In this battle, the beast and the false prophet were captured, and after their capture they were cast into a lake of fire and brimstone, but we are not informed what became of the dragon after the battle, until the beginning of this twentieth chapter.

Chapter xx. 1-3. "And I saw an angel come down from heaven, having the key of the bottomless pit [the abyss or deep] and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years. And cast him into the bottomless pit [abyss or deep], and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season."

The dragon represents as a body or combination or society, those men who deceive mankind by calumniating and contradicting Christianity, by speaking falsely of it, and denying the truth of its assertions and revelations.

The serpent in Eden in this manner, deceived our first mother Eve. Hence, the dragon or this body of unbelievers is termed that old serpent, the devil (the calumniator or liar) and Satan (the contradictor or opposer of truth), who deceives the nations, who deceives the whole world. The abyss or deep cavity here represents the obscure, degraded, barbarous portion of mankind who have to be kept under rigorous restraint.

The capture of the dragon, the binding him with a great chain, the casting him into some deep cavity under the earth, the closing up the entrance and setting a seal upon the closed entrance, are significant of the low, degraded condition in which the calumniators and opposers of Christianity who deceive men into infidelity and false religion, will now, as a body, be found to exist. These deceivers will now be confined in their power and influence, to the lowest of mankind, without the possibility of escaping into consideration. They will now have no power to entice the orderly portion of mankind into the disregard of divinely revealed truth and duty, by slandering and contradicting Christianity.

Verses 4-6. "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls [persons] of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he who hath part in the first resurrection; on such

the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years."

We have before been informed of a glorious period awaiting Christianity, as a church or body corporate and politic, but here we are informed of its millennial glorious condition, as a faith, a doctrine, a matter of testimony and belief.

The apostle sees alive again the Christian martyrs, who sealed their faith and testimony with their blood. He sees also, alive, those Protestant Christians, who, with all the world against them, would not submit to Roman Catholic authority, or its image or representative the pope, nor pledge their minds or energies to the service and interests of the Roman Catholic Church. All those protestants who have adhered to a pure gospel under Roman Catholic power and dominion, as well as all who have lost their lives for the sake of true religion, will live again in the same sense in which Elijah lived again in the person of John the Baptist; they will be raised from the dead in a similar sense to that in which the Jews were raised from the dead, when, after the expiration of their period of captivity in Babylon, they were restored as a nation, to political and religious life.

That remnant of Christians—whether teachers or disciples, whose faith in the testimony and teaching of Christ was so strong and firm as to rise superior to the love of property and of life and to the influence of the prevailing corruptions of Christianity, will now in their teaching and in their faith rise up in the persons of others, and in connection with Christian government rule the world by their moral and religious influence. In this sense they will sit on thrones, living and reigning with Christ, a thousand years. The comfortable gospel of Christ will now be truly preached—truly received and truly followed in all places, to the breaking down the kingdom of sin, Satan, and death. Christianity truly taught and believed, will now have its day—its flourish-

ing period of power and dominion here on earth. This will be the first resurrection of Christianity as thus taught and believed. This will be the first standing up of such a Christianity in universal honor and dominion: it will be a revival under the Christian dispensation, far exceeding that which Ezekiel foretold under the old, and which Habakkuk desired when he prayed, O Lord, revive thy work; in the midst of the years make known—in wrath remember mercy. This will indeed be a glorious standing up of Christian truth and a Christian faith, after the long period of their affliction and degradation. And blessed will that individual be who has a part in this first resurrection or standing up in the world—of our holy religion. On such the second death hath no power. The ancient Jews understood by the second death—the penal state that follows the present life.

In the day that man first transgressed, he passed from a state of favor into a state of condemnation, and in this sense from a state of life into a state of death. This was his first death or state of condemnation. From this death or state of condemnation he was recovered into a new state of trial by the purposed incarnation, obedience and death of God, the Word. If in this recovered state of trial he lives and dies in sin and impenitence, he dies a second time, in the sense of passing into a second state of condemnation. In this second state of condemnation there is no more sacrifice for sin—no recovery to another state of trial, no release from punishment. This second death or state of condemnation has, however, no power over the true believer or follower of Christ. If a man keep my saying, says our Lord, he shall never see death—never pass into a state of condemnation. He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life. There is no condemnation to them that are in Christ Jesus. According to Daniel, seventy-five years beyond the 1260 will begin this

period of blessedness. Blessed is he that waiteth and cometh to the thousand three hundred and thirty-five days. It will be blessed to live and see this resurrection (this standing up) of Christian truth and Christian faith—but truly blessed will he be who participates in this glorious event, and becomes a true believer. He will be blessed in being holy and in being exempted from the second death—or eternal condemnation.

The rest of the dead, or the other dead of whom it is declared that they lived not again until the thousand years were fulfilled, are those who were slain by the sword proceeding out of the mouth of Christ, as we learn in the last verse of the preceding chapter.

These dead had been the deceived opponents of Christ in his word or testimony, especially on the subject of his exclusive mediatorship, and they were in a religious sense slain by that word or testimony, and deprived of the will and power to continue their opposition to it.

These are not of the reprobate mind, peculiar to the different deceivers who constitute the three parties represented by the dragon, the beast, and the false prophet. These latter are to pass into a reprobate state, while the former, the deceived, will be convinced of their error by the Word of God, and that word will have no such deceived opponents until after the millennium.

We may suppose that the manifest and wonderful fulfilment of these predictions of John, as well as those of Daniel and Paul, and of other inspired writers, will be such a demonstration in favor of the word or testimony in Christ in its true sense or teaching, as to put to the silence of death all the opponents of the truth as Christ taught it, and as it has been delivered to us in holy writ, and to render all opposition of this nature inactive during the period specified. And we may suppose too, that the manifest and wonderful fulfilment of these predictions will have its influence and effect in the raising

of faithful teachers of the gospel and true believers in it, to great power and prevalence in the world, and in continuing Christianity (thus taught and believed) in its great power and prevalence during the long period of a thousand years. There is, however, to be at the end of the millennium an outbreak of opposition to Christianity on the part, not of Roman and Roman Catholic deceivers, but of infidel deceivers.

Verses 7-10. "And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle, the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city; and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever."

At the end of the millennium, the infidel deceivers will escape from their state of degradation and restraint, and again appear in combined active opposition to Christianity, and renew the work of deceiving the world into a disregard and rejection of the Christian revelation. The nations from the four quarters of the earth, called Gog and Magog, represent the ignorant, fierce portion of mankind, whom the ancient Greeks and Romans with respect to their disposition and manners, would have termed Scythians, and we moderns would term Cossacks or Tartars.

They are represented as very numerous, and covering in their march or going, the whole flat or surface of the holy land, and surrounding on all sides the camp of the saints and the city of Jerusalem. The meaning seems to be, that infidel deceivers will now combine together and put into operation all their arts of deception, and draw the ignorant and fierce

elements of society into a war (a contest) for the purpose of destroying the rule and polity of the Christian Church. All, however, who are thus deceived into opposition to Christianity, are destined to be consumed by fire from God out of heaven.

The fire coming down from God out of heaven may signify that the high places of knowledge and authority, will discharge a storm of penal justice and wrath upon these enemies of Christian polity and rule. While the deceived are thus killed, the deceivers are given over to the same reprobate mind and state to which those deceivers had been consigned, who professing Christianity had calumniated and opposed it. In this penal state it reads, that they shall be tormented day and night, forever and ever. The word translated torment signifies torture inflicted upon persons who are unwilling to confess their guilt or to disclose their knowledge of the truth. This word here seems to signify the mental torture of a person in witnessing irresistible demonstration in favor of some truth which he bitterly hates and opposes, and which he will not confess but perseveres in denying. It is a fearful thing to aid in deceiving men by corrupting or calumniating or denying the gospel of Christ.

The apostle repeats, "Though we or an angel from heaven preach another gospel, let him be accursed." "And if we sin wilfully after that, we have received the knowledge of the truth, there remaineth no more sacrifice for sins but a certain, fearful looking for of judgment and fiery indignation, which shall devour the adversaries."

After the infidel body, who deceived men into disregard and opposition to the Christian revelation, is delivered over to the torture of a reprobate mind and state, there will follow the general resurrection and judgment, and the end of the present state and order of the world. How soon these latter events will occur after the final overthrow of infidelity we are not informed. Of that day or hour, knoweth no man.

Verse 11. "I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them."

The throne and its occupant, represent the Eternal Judge entering upon the public administration of justice, and the white color of the throne is emblematic of equity and impartiality. His work is perfect—all his ways are judgment.

The fleeing away of the heaven and earth from the face of this great Judge, so that their place could not be found, signifies that when God shall appear for the general judgment, the present state and order of things will begin to be abolished. The crust of the earth and the aerial heavens—the atmosphere—constitute a part of the present state and order of things, which are to pass away. The heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein, shall be burned up. The reign of sin, and death, and pain is also a part of the present state and order of things, which will then be brought to an end.

Verses 12, 13. "And I saw the dead, small and great, stand before God: and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which are written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged, every man according to their works."

The earth, before its flight from the face of the great Judge, will deliver up its dead. The sea, and the place of the dead body, and the place of the departed spirit, will deliver up their contents. We are not, however, to infer from this representation that the dead are to come into bodily life in precisely the same bodies of men and women, in which they had died. In the case of the Christian dead, the apostle Paul has taught us, that the risen body will be different in

respect to residence, in respect to matter, and in respect to appearance.

The present body has its residence in this terrestrial world ; the risen body will have its residence in a more glorious world ; hence the one is called a terrestrial body, the other is called a celestial body.

The one is composed of flesh and blood—corruptible earthy matter—the other will be composed of incorruptible celestial matter—a kind of matter unknown to us.

The one is a natural—an animal body—a body in which animal life is the connecting link between mind and matter. Animal life is dependent upon certain secret material forces, and especially upon involuntary motion, such as breathing and the circulation of the blood ; and the mind is dependent upon such involuntary motion for its power of voluntary motion ; but in the celestial body the mind will not be dependent for voluntary upon involuntary motion—the power of corporeal life and motion will be wholly in the mind—animal life will not be the connecting link between mind and matter, but the mind will be in immediate connection with matter to quicken and move it, and in this respect the body will be a mental, a spiritual body, a body of the mind. It will be a body whose life and motion will be immediately and wholly in the will and power of the spirit—the mind.

The risen body will also be more glorious in its appearance than the earthly body, even as the appearance of heavenly bodies is more glorious than that of earthly bodies. The glory of the terrestrial is one, the glory of the celestial is another. Moreover, as celestial bodies, even the stars, differ from each other in glory of appearance, so will there be differences of personal appearance in our risen bodies. Hence we will be able to distinguish one from another by our different personal appearances. There will be variety

with uniformity of personal appearance, even as there is in our terrestrial humanity.

What will be the appearance of the celestial body in respect to form and lustre we do not know ; for it doth not yet appear what we shall be ; but we do know that when Christ shall appear in his glorified humanity, we shall be like him and see him as he is.

Oh ! the glorious appearing of our Lord Jesus Christ, which, in his times, he shall show who is the blessed and only potentate, the King of kings and Lord of lords, who only hath immortality dwelling in light, unapproachable, whom no man hath seen or can see ; to whom be honor and power everlasting.

When the last trumpet shall sound and he shall show his glorious appearance, the Christian dead will stand up in bodies not animal, not mortal, not corruptible, not flesh and blood, not terrestrial ; but bodies quickened and actuated by mental power, endowed with immortal life, composed of incorruptible matter, and possessed of a form and lustre transcendantly glorious ; and then the bodies of living Christians, in a moment, in the twinkling of an eye, will be transformed and transubstantiated, and become immortal, spiritual, incorruptible, glorious, and celestial.

These events, with the melting of the crust of the earth, and the consuming of all upon its surface, will consummate the old state and order of things.

And when the crust of the earth has become a melted mass and all upon its surface consumed in the fiery liquid, and the air has exploded in the sound of the last trumpet, and the final judgment is finished and closed ; then will all things terrestrial have passed away ; and it will be no more possible to find vestiges of their former existence than to find the places of the heaven and the earth, supposing they had fled out of universal space.

The period of the general judgment is the final period of

the old state and order of things. Because this period is called the day of judgment, we are no more to understand it to be a period of twenty-four hours than we are to understand, in this limited sense, the day of adversity, or the day of prosperity.

It would seem that the place where the general judgment is conducted, is beyond our earth, but where beyond our earth we know not. Our Saviour, at his ascension, disappeared beyond the clouds; but where heaven, or the place is, in which he now exists in his glorified humanity, we know not.

So much, however, is definite and certain concerning the general judgment, that on that occasion, God, in the person of Christ, will make himself manifest in a sensible form, and that the award which every one receives will be based upon a perfect infallible knowledge of his thoughts, words, and actions, during his existence in a former body. The dead are said to be judged out of the things written in certain books—the books of God's remembrance or omniscience, and another book called the book of life.

One great purpose of books is to perpetuate the memory of things past—to transmit the knowledge of them to future generations. Now go (says God to the prophet), write it before them in a table, and note in a book that it may be for the time to come, even for ever and ever.

These books record the names, the thoughts, motives, feelings, words, and deeds, of all who have lived and died. Every day we are adding to the contents of these books, and the record is as imperishable as the omniscience of God. These books are merely ideal. The omniscient has no need of books in order to perpetuate the memory of things past. The past, the present, and future are all alike before him. When he comes to judgment he will bring to light the hidden things of darkness and make manifest the counsels of the heart. Besides these books of God's remembrance

there is another book of his favorable remembrance called the book of life. It was a custom, in ancient times, to enroll, in a public register, the names and deeds of those on whom the government or state purposed to confer favor and reward. The book of life contains the names and works of those upon whom the Great Judge purposes to confer honor and happiness. It is called the Lamb's Book of Life, because it is in virtue of the obedience and death of Christ, the Lamb of God, who was slain a sacrifice for our sins, that any names of men are registered therein, as persons to be favored and rewarded. A book of remembrance is written for them that fear the Lord, and that think upon his name; and they shall be mine, saith the Lord of hosts, in the day when I shall make up my jewels. If we possess a true Christian faith and bring forth its appropriate fruits of righteousness of life, our names and works are found in the book of life, and we need not fear the contents of the other books.

It is further declared that the dead will be judged according to, not for, their works. Those written in the book of life, as well as the other dead, will be judged by this rule. They whose faith in Christ has wrought in them the strongest attachment to him and his cause, and enabled them to labor for him and his cause with the greatest diligence and energy, they who have made the greatest proficiency in Christian knowledge and practice, who have come nearest to the mind, and character, and example of Christ, will be judged the highest rewards and distinctions in the kingdom of heaven.

Our Lord did, indeed, forbid his apostles to be eager and contentious about precedence and honor. Yet he assured them that they would, in his future kingdom, be rewarded and honored in a distinguished manner.

The rewards bestowed, though according to their works, will not be rewards of debt but of bounty; the reward will

be of grace, not of debt. The original Greek word translated grace is the word from which our English word charity is derived. The reward will be of charity, in the sense of alms, and the Judge will confer his rewards, his gifts, his charity, his alms, according to the various degrees of our attainments in Christian knowledge and practice, as the fruits of a Christian faith.

So also to the impenitent and unjust will be rendered different degrees of punishment according as they have been more or less wicked, and done more or less mischief in the world.

Both punishment and reward, justice and mercy, retribution and charity, will be administered (impartially) without respect to person.

The supreme court of heaven, having finished its business, closes its session, and then follows the execution of its decisions.

Verse 14. "And death and hell were cast into the lake of fire. This is the second death."

In the preceding verse death and hell are to be understood as places containing the one the bodies, and the other the departed spirits of the dead. Here we are to understand them, either as places converted into the eternal place of punishment, or as corporate bodies representing the risen dead after their deliverance up to the final judgment—representing the bodies and spirits of the dead in their risen persons. These with the exception of those written in the book of life, are cast into the lake of fire. If any were not found written in the book of life, he was cast into this lake of fire. This fire is metaphorical of that second death or penal state from which there is no release—no recovery. It is the fire that is never quenched, and in which the worm never dies. It is that everlasting punishment prepared for the devil and his angels, and for all those malicious enemies of revealed truth who deceive men into apostasy or infidelity.

I can see no way to evade this astounding truth as a matter of divine revelation. The only way to avoid its application to us, is to believe in the Saviour of the world. It is one of those judgments of God which we do not understand, and when the wicked understand it, it will be too late. Let us not, however, suppose that the lost will be the majority of our race. Hitherto perhaps the majority have died in childhood, and of such is the kingdom of heaven. There have also been upright men in every age and country, and the earth is yet for a thousand years to be filled with a dense population of faithful Christians, so that in the end the saved will be the many, and the lost the comparatively few. Heaven will be an empire, and hell only a prison. The lost will be in the proportion of those in prison to those free.

DISCOURSE XVII.

REV. xxi. and xxii.

VERSE I. "And I saw a new heaven and a new earth : for the first heaven and first earth were passed away ; and there was no more sea."

The first heaven and the first earth had fled away from him that sat upon the throne, and were no more to be found ; and now the apostle sees a new heaven and a new earth. The old state and order of things are succeeded by a new state and order of things, in which there is no sea, no population disposed to tumult, and difficult to keep quiet. We look for a new earth, wherein dwelleth righteousness (law and order).

Verse 2. "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride

adorned for her husband." The holy city of Jerusalem, coming down from God out of heaven, represents the religious or theocratical polity which, emanating from God himself, is to exist in the new state and order of things. This polity will be furnished with all the proper appendages to render it pleasing and acceptable to Christ—just as the bride is adorned with becoming clothing and ornaments to render herself pleasing and acceptable in the sight of her husband.

Verse 3. "And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

When God, the Word, was made flesh, he dwelt (or tabernacled) among men, and made himself manifest, and we beheld his glory or manifestation, and experienced his power to relieve suffering and disease. And in this new state and order of things, God will tabernacle in some sensible form among his people, and converse with them, and remove by his divine power, all sorrow and evil from among them.

Verse 4. "And God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away."

The inhabitants of this new world will be forever released from all the miseries incident to the old world. There will be no separation of the soul from the body, and no pain of any kind or degree. Here, all these old things will have no existence.

Verse 5. "And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful."

The Great Judge here declares that the renovation or change to be introduced by him will be universal, and he commands the apostle to commit this declaration to writing, as being faithful and true, and to be depended on.

Verse 6. "And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely."

The work of renovation is effected; old things have passed away, and all things have become new. I am the author and finisher of all things, new and old—the beginning and the end of them are my work. And I will gratuitously bestow the happiness of the new state and order of things upon all who thirst for it. Let all who earnestly desire this happiness, be assured of my willingness to bestow it, without money and without price, and let him be assured too (verse 7) that "he that overcometh shall inherit all [these new] things; and I will be his God, and he shall be my son." I will be his portion and happiness—and he shall be to me an object of favor and affection. I will be everything to him.

But if the awful Being who sat upon the throne spake thus graciously of those who thirst for the fountain of living waters, and who overcome the temptations and difficulties that obstruct their way to truth and immortality, far different is his language to the vicious and profligate.

Verse 8. "But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake of fire and brimstone: which is the second death."

These are the characters represented by the beast, the false prophet and the dragon. They are destined to endure the second death—they shall go away into everlasting punishment.

That the apostle might have a more distinct view of the new Jerusalem, one of the seven angels takes him in vision to a very high mountain.

Verses 9-21. "And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife. And he carried me away in the

spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God, having the glory of God : and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel :

“ On the east, three gates ; on the north, three gates ; on the south, three gates ; and on the west, three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. And he that talked with me had a golden reed to measure the city, and the gates thereof, and the walls thereof. And the city lieth four square, and the length is as large as the breadth ; and he measured the city with the reed twelve thousand furlongs. The length, and the breadth, and the height of it are equal” [even, regular. It was evenly long, evenly wide, and on all four sides evenly high. There was no irregularity in length, breadth, or height].

“ And he measured the wall thereof, a hundred and forty and four cubits, according to the measure of a man, that is, of the angel.

“ And the building of the wall of it was of jasper ; and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper ; the second, sapphire ; the third, a chalcedony ; the fourth, an emerald ; the fifth, sardonyx ; the sixth, sardius ; the seventh, chrysolyte ; the eighth, beryl ; the ninth, a topaz ; the tenth, a chrysoprasus ; the eleventh, a jacinth ; the twelfth, an amethyst. And the twelve gates were twelve pearls ; every several gate was of one pearl ; and the street of the city was pure gold, as it were transparent glass.”

The glory, or shining of God, has its abode in the city ;

and the light emitted by this shining forth, unlike the disagreeable dimness occasioned by the smoke which filled the Temple of Solomon at its dedication, will be of a sea-green hue, the color most pleasing to the eye. In our risen and glorified nature, we shall behold with the most pleasing sensation, that glorious light in which God dwells, and upon which we cannot, in our present bodies and senses, look and live.

The wall of the city—the twelve foundations of the wall having in them the names of the twelve apostles—the twelve gates, watched by twelve angels, and having the names of the tribes of Israel written on them; the four-square form of the city; the measure of the city in length and breadth; the proportion of the height to the length and breadth; the measure of the height of the wall; the jasper or transparent green-colored substance which composed the wall; the pure gold-like clear glass of which the houses and streets consisted; the twelve different kinds of precious stones with which the foundations of the wall were garnished, all these parts and properties of the city have their signification in certain corresponding parts and properties of that theocratical and celestial polity in the glory and happiness of which the people of God will participate after the general judgment.

These significations will suggest themselves to those versed in architecture, mineralogy, and the constitutions, laws, and properties of polities and governments.

Verse 22. “And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.”

Verse 23. “And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God doth lighten it, and the Lamb is the light thereof.” In this celestial polity, the presence of God and of Christ will not be concealed by a temple, but will be manifest to all, and their presence will dispense with the necessity of any other source of supreme authority and influence.

Verses 24-26. "And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it; and the gates of it shall not be shut at all by day; for there shall be no night there. And they shall bring the glory and honor of the nations into it."

The states or kingdoms of the saved will live and act under the genial influence of knowledge and instruction, which proceeding from God and the Lamb, constitute a permanent privilege of the celestial polity. The kings and nations of the earth, the different rulers, and powers, and principalities in the new state and order of things, will bring their glory and honor into the sacred city, will render every mark of regard and devotion to this theocratical polity.

The gates not being shut by day, and there being no night, the gates consequently are never shut. All will be peace and security; and among its citizens will be found only the pure, the innocent, and the lover of truth.

Verse 27. "And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life."

None who practise immorality, idolatry or deception, will be found among its citizens. Its citizens will be no other than who keep the commandments of God, and whose names are registered in Christ's book of life.

Chapter xxii. 1-5. "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him. And they shall see his face; and his name

shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign forever and ever."

The fountain of living water proceeding from the throne of God and of the Lamb, represents a fountain of truth free from the muddy admixture of error, proceeding from a divine authoritative source and easy of access to all.

This primary divine fountain of pure truth will serve to nourish that more substantial and invigorating truth (food for the intellect), which is represented to grow upon the tree of life. Happy is the man that findeth wisdom, and the man that getteth understanding. She is a tree of life to them that lay hold upon her.

The form, the appearance, the glory in which God may choose to make himself manifest to the senses, is no part of his essential nature, but is subject to it, and may be changed to suit circumstances.

The Mediator in his essential divine nature, existed in a form of divine equality before the world was. When, however, in the fulness of time, he was made manifest here on earth, he took a form of God in the like nature of men, yet did not in that nature take a form of divine equality, but made himself bare, empty, taking in human nature the form of a servant, in order to execute the office of a Mediator.

When he shall have completed and resigned that office, he will, in his glorified human nature, take a form of divine equality, the form not of a servant but of Lord, to whom the whole creation will render homage.

The Lamb, in the final celestial polity, is the humanity of the Saviour in the form of sovereign authority; and God in his sovereign authority, and Christ in a form of sovereign authority, will be present in the final celestial polity without a temple to seclude them from notice and access, and they will have there their seat of government, and will be the

supreme source of all authority and influence. There will be there no mediation, and consequently no longer subordination in the Godhead. God, in a triune equality of sovereign authority, and in a sensible form of sovereign authority, will now be with his people; and there will be nothing between him and them; and they thus with him will serve him and do his pleasure; and he thus with them will be their God; and in being their God he will be, to them, all that it is possible for him to be, all that is good, perfect, glorious. And the humanity of the Saviour, no longer in the form of a servant in a state of suffering and trial, will now, in a form of sovereign majesty, be in a happy subjection to the divine nature. And so will also be the glorified humanity of his saints, and they shall reign for ever and ever. Oh! the glorious vision that will burst upon us when we first wake up the sons of God in the likeness of God.

Verses 6-9. "And he said unto me, These sayings are faithful and true; and the Lord God of the holy prophets sent his angel to show unto his servants the things which must shortly be done. Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book. And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me, See thou do it not: for I am thy fellow-servant [a servant the fellow of thee], and of thy brethren the prophets, and of them which keep the sayings of this book: worship God."

The book teaches the direful evils which were shortly to begin and to fall upon the Roman world; and especially on account of the worship of departed spirits; yet such has been the strong propensity of mankind to worship such beings that the apostle himself was not free from the natural propensity; and forgetting himself, and being in a transport of thought, he was about to worship such a being, present to

him in a visible form, and that, though he had just heard him affirm the blessedness of the man who heeded the disclosures and the warnings of this prophecy in respect to such worship.

The angel who forbade the apostle to worship him was himself a departed spirit; and he has here, in the concluding part of the prophecy, given us a parting positive warning, how displeasing to God is the worshipping of departed spirits. Can it be possible that so many millions of professed Christians have done, and now do this very thing in disregard of precept and of prophecy. Oh! the intolerable perversity and obliquity of the human mind! Oh! the long-suffering of God towards our guilty race! The heart of man is deceitful above all things and desperately wicked.

Verses 10, 11. "And he saith unto me, Seal not the sayings of the prophecy of this book; for the time is at hand. He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still."

The time being near for the fulfilment of the first of the predictions of this book, the apostle is urged to publish the book without delay. What is said concerning the just and unjust, the pure and impure, continuing in their respective characters, may mean that the unjust and impure will not be drawn from their evil course by all the evils which this prophecy has denounced against them, while the just and pure will persevere in their course, notwithstanding all the persecution and oppression which, according to these predictions, await them in the course of human events. The language of Daniel is of similar import.

Many shall be purified and made white and tried, but the wicked shall do wickedly, and none of the wicked shall understand, but the wise shall understand.

Verses 12-15. "And behold, I come quickly; and my

reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.”

The angel here repeats the speedy coming of the author and finisher of the Christian faith, to overthrow, by the influence of his religion, the pagan, persecuting power, and to favor the professors of Christianity, according as their works correspond with their profession. They who do the commandments of God are pronounced by the angel blessed, as being destined to a right of participation in the celestial, theocratical polity, while the wicked and vicious are denounced by him as excluded from such right.

Verses 16-21. “I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.

“And the spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

“He which testifieth these things saith, Surely I come quickly; Amen. Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen.”

The prophecies of this book are the testimony of Christ to Christian communities; the author of them is declared to

be both the root and the offspring of David. He is, in his Divine nature, David's Lord, and in his humanity, David's son. He is the bright and morning star in the sense of the greatest and most illustrious teacher among all the sons of men.

The invitation to come to Christianity and drink of the fountain of truth is made known by inspiration and by the Church, and is to be made known by all who hear it. And all men are declared welcome to come and drink gratuitously of this fountain.

We are cautioned how we deal unfairly with the contents of this book ; and we are assured that they who do so will be excluded from a participation in the blessings of the celestial polity.

The author of these prophecies, the true and faithful witness, declares, in conclusion, his speedy coming, to begin the fulfilment of his prophetic testimony. And the answer of the apostle is Amen. So come, Lord Jesus, and finally the apostle, in a benediction, wishes that the mercy, the charity of Christ, may abide with his Christian brethren.

APOCALYPSE.

CONTENTS OF ITS CHAPTERS.

THE dominion of Rome, in its connection with religious and political affairs, is the leading subject of prophecy in this book of St. John.

SIXTH CHAPTER.

From the close of the first to the close of the third century the empire of Rome was a body politic, in which the military imperial power was dominant. Prosperity, discord, oppression, and disastrous dissolution, were the four changes through which it passed. Here the prophecy stops treating of corporate power, to give us the changes in the state of religion. In the remainder of the chapter we have the severe persecution in the reign of Dioclesian, followed with the day of Christ and the triumph of Christianity over the pagan establishment, now fallen from its high position.

SEVENTH CHAPTER.

Before the invasion of the Barbarians in the beginning of the fifth century, the Christian Catholic community, with the exception of a small remnant, apostatize into the invocation of the martyrs for celestial mediation, and into the forbidden principle of persecuting religious dissent by penal inflictions.

The faithful remnant are foretold of that long period of trial through which they would have to pass—a period foretold by the prophet Daniel to be a period of 1260 years, during which those that remained faithful were to suffer the severest treatment.

EIGHTH CHAPTER.

The empire, by the general apostasy of Christians, forfeited the celestial intercessions of the one and true Mediator, and became obnoxious to divine indignation and penal justice.

It was overtaken with four disasters of great severity in the course of the fifth and sixth centuries, to be followed with three more in succession.

The period of these four disasters has been regarded as the most calamitous period of history.

NINTH CHAPTER.

The misty controversies begun by Nestorius, the head of the Greek Church, bring into public notice and consideration the heretical and fanatical elements of society, which hitherto had been kept under restraint, and for more than two hundred years they keep the public mind in a state of animosity and contumacy, greatly impairing the influence of the supreme power both in Church and state, and among them, at length, are found the Mohammedans of Arabia.

These Mohammedans greatly annoy the corrupters of Christian worship and give rise to the long controversy about images, which continued through a period of a hundred and fifty years.

Then followed the woe of the Turks, beginning in the 13th century and extending down to modern times, whereby a large part of Roman Christendom was drawn off from the corrupted worship into one which entirely ignored the celestial mediation of Christ, the oneness of which the other had compromised and made void.

TENTH AND ELEVENTH CHAPTERS.

Our attention is again called to that remarkable period of trial and of divine indignation foretold by the prophet Daniel.

Additional information is communicated to the apostle concerning this period in respect to polity, to public worship, and to the public teaching of prophëcy.

The corrupters of religion are in full possession of the public worship and of the polity of the Roman Catholic Church.

They pervert the sacred city into Sodom and Egypt and the slayer of prophets, but are greatly annoyed by a succession of bold and intrepid men who expose and publish these prophecies of Daniel and John concerning this long deplorable period.

During the last three years and a half of the twelve hundred and sixty years they succeed in suppressing the public teaching of this part of prophecy.

Some revolution now befalls the polity of the Roman Catholic Church. A tenth part of the communion are separated from the main body, and a large number of men of high repute and influence are deprived of office and authority.

At the same time these prophecies of Daniel and John will obtain high repute in the public mind and will now be found in the high places of knowledge and of influence. The loss of the tenth part of the communion and of this large number of men of high station, together with the slaying of the third part of men by the Turks, constitute the sixth trumpet and the second woe. The end of the second woe will be the end of the twelve hundred and sixty years. Thus these twelve hundred and sixty years end in a severe blow to the dominion of Rome, the antecedent of the final one.

The prophecy next resumes the course of corporate power over the same period from the reign of Dioclesian to the end of twelve hundred and sixty years.

TWELFTH CHAPTER.

We have here the course of corporate power from the close of the third century to the beginning of the twelve hundred and sixty years.

The ark of Christianity is under the protection of the supreme authority after much civil commotion and strife.

A conflict is waged in the high places of power between pagan imperialism, and Christian imperialism.

The pagan party are driven from their high estate, and are now in a subject state among the people.

The Christian community as a corporate body is invested with the authority of both branches of the state, Greek and Latin, whereby she was enabled to escape a great calamity about to overtake and overwhelm the people of Latin civilization.

The pagans now persecute those Christians that are loyal to Christ, and that renounced the worship of demons and idols.

In the mean while the Christian community, from the time of Constantine, is in a constant transition from a high to a low position in the empire. The corrupters were constantly increasing both in number and power, while the faithful were constantly diminishing in both those respects; and in the course of a few centuries the corrupters came to be the Roman Catholic Church, in full possession of her polity and public worship. And when, in the year 732, the Bishop of Rome, as the vicar of Christ and head of the Roman Catholic Church, decreed in a council of bishops the worship of saints and images, and pronounced a general excommunication upon all who should resist the decree; he thereby excommunicated all those Christians that remained faithful to the one Mediator, and they consequently became a separate community, driven from their original systems of polity and of public worship, to exist now with a defective general government among the obscure communities of the empire. In this forlorn and obscure state, they have continued in Roman Catholic communities down to the present day. Their security has consisted in their obscurity.

THIRTEENTH CHAPTER.

We have here the course of corporate power during the twelve hundred and sixty years, the flourishing period of the apostasy.

The disloyal Christians constitute two corporate bodies—the one catholic and the other local; the one the Latin or Roman Catholic body politic; the other the church of the city, as the teaching or Mother Church termed the false prophet. Both bodies exercise Catholic authority, and the local church fabricates the papacy, as the representative of that authority, and as the idol of the Catholic body. All flourish in their blasphemous corruptions, and hold the faithful remnant in a state of oppression.

The prophecy has now followed up the history of both religion and of corporate power, from the age of the apostle down to the end of the twelve hundred and sixty years.

It next pursues the history of religion during the next seventy-five years which constitute the finishing period of the mystery of God.

FOURTEENTH CHAPTER.

The faithful remnant during this period are restored to freedom of public worship. It will now be published in the high places of authority, that the hour of judgment has come upon all polytheistic worship, that the end of Roman polity and dominion was at hand, and that all who continued devoted to Roman Catholicism and to the papacy are destined to a reprobate state. Martyrdom has a final end. The sincere and well disposed in Roman Catholic communities are gathered into societies, while the perverse and ill disposed are given up to fearful disasters.

FIFTEENTH CHAPTER.

Those Christians who through the long period of the great

tribulation were not overcome and carried away by the prevailing corruptions, and have continued faithful to the last, are now to exist in a secure and triumphant state, and are not to be harmed by the coming third and last woe, consisting of the last seven plagues in which is filled up the wrath of God upon the dominion of Rome.

SIXTEENTH CHAPTER.

We have here a description of the last seven plagues, as contained in seven vials full of the wrath of God, to be poured out upon Roman Christendom.

The Roman or Latin population, the great mass of promiscuous population—the portions of the dominant population differing from Rome in language and other respects—the supreme authority—the public sentiment of the capital, the fresh population, and lastly the public mind, all become inimical to the advocates of Roman Catholicism and the papacy, and to the men of the prevailing corrupt religion.

That which is to occur in the public mind (which is the life of public authority) in the seventh and last plague, will be followed with the greatest revolution ever experienced in the Roman world. All idolatrous polities are subverted, and all communities are brought to a political level, and no one left eminent in power and authority above the others.

SEVENTEENTH CHAPTER.

Here the prophecy resumes the course of corporate power during these same seventy-five years.

Rome is exhibited to us as a city body politic, sustained by the Catholic body and its different sovereigns and states. The Catholic sovereigns and states give for a time their power to the Catholic body over which Rome presides, but after the end of the twelve hundred and sixty years, and during the course of the next seventy-five years, they will change their will and abandon Roman Catholicism. Their

regard for the reigning polity will be changed into hatred. They will visit her with penal inflictions, and depriving her of her authority make her despicable.

EIGHTEENTH CHAPTER.

The end of Rome as a polity and body politic is described in its several particulars. The end will be a cause of regret and lamentation to all the friends of Rome.

NINETEENTH CHAPTER.

The end of Rome is celebrated by the friends of God as redounding to the praise of a righteous providence, and as about to be followed with a happy and glorious change in the Christian Church as a corporate body.

The great controversy on the subject of invoking invisible beings as celestial mediators, terminates unfavorably to Roman teaching and Roman Catholicism, and to the sovereigns and rulers who aid and abet such fictitious worship; and Christ as the head of all mediation and of all government will now be universally acknowledged, invoked, and obeyed.

Christian government will now prevail, and will be in perfect harmony with the Christian Church.

TWENTIETH CHAPTER.

The Christian faith will now stand up in great power and influence during the period of a thousand years.

The anti-Christian party are to be kept during the same period in a secure state of restraint, to be loosed again at the end of the period for a short season, and then pass into the eternal state of reprobation.

Then follow the general resurrection and the final general judgment, and the end of the present state and order of things.

TWENTY-FIRST AND TWENTY-SECOND CHAPTER.

We have in these chapters a description of the new system which is to follow the passing away of the old system of things. In the new system they whose names are written in the Lamb's book of life, will be made happy forever in the immediate presence and favor of God ; while adversaries and deceivers and calumniators of revealed truth will have their part in the eternal state of condemnation and woe. The theocratical polity which is to be the important part of the new system of things, will be gifted with every attribute to render those who live under it perfectly and immutably happy. To this glorious polity will the Son of God, when he shall come in his glory, admit his bride the Church—taking her home to his Father's house, and making her happy there forever.

Blessed are they who are called to this final marriage supper of the Lamb. Blessed are they who do his commandments, that they may have right to the tree of life, and enter through the gates into the city. It is worth a life of trial and of faith to gain such an end.

CONCLUSION.

FROM the close of the first century down to the present day, the following noted events have in this prophecy been foretold in signs or figures.

The four successive changes in Roman domination as a military body or power, down to the time of Dioclesian, when it became a persecuting anti-Christian power under a new form of government, are among the first of these noted events.

Then followed a great catastrophe in the Roman world affecting both the government and the governed.

The pagan religion is expelled from place and power in the imperial government, and the Christian community, as a corporate body, obtains the protection and alliance of the State.

In the mean while the Christians of the empire apostatize, or turn aside from the oneness and sufficiency of the mediation of Christ, to invoke the additional mediation of the martyrs, and to instigate the secular government to suppress religious dissent by penal inflictions.

These events occur before the close of the fourth century, and then follow four fearful woes or disasters upon the Roman world, as divine judgments, on account of the prevailing apostasy.

1. Foreign pagan and Arian nations invade and conquer the empire, and inflict ruin upon the Romans of family and property.

2. They capture Rome, and destroy the eminence and security, which her population had hitherto possessed, as the reigning city.

3. They draw off many of the established religions into their religious sentiments.

4. They greatly impair the influence and authority of the general government.

Along with these Arian nations there was also an inundation of barbarous pagan nations who threatened to overwhelm and destroy Roman and Christian civilization.

These severe disasters occurred in the course of the fifth and sixth centuries, but, so far from producing a reformation, only confirmed them in their apostasy, so that with the aid of a persecuting secular government, they established the worship of saints and images by general legislation in the course of the eighth century.

1. Then followed the two great woes, which the Saracens and the Turks in succession inflicted upon Greek and Latin Christendom. These two great woes occur within a certain appointed period of twelve hundred and sixty years, to the great annoyance of the worshippers of images and fictitious divine mediators, and during this period they are also greatly annoyed by a succession of teachers of prophecy who protest against the prevailing apostasy, as being obnoxious to divine indignation and retributions.

2. During this same period the remnant of faithful Christians, as a corporate body, exist in obscurity, and in a desolate state of polity. The polity and worship of the Catholic Church, being in the possession and under the feet of the dominant apostasy, are grossly perverted and profaned by them during this period.

3. During this same period a new Latin body politic flourishes in dominant power. It comes forth out of the provincial population, under the general government of a plurality of local sovereign powers. It succeeds to the sovereignty, the jurisdiction, the military power, and persecuting policy of the old pagan body politic.

4. During the same period the Church of Rome, as a

teaching corporation, flourishes in dominant power and influence, exercising the authority of the Catholic body, creating the papacy as the divine personal representative of that authority, and deceiving Christians into submission and homage to Catholic and papal authority. All these are noted historical facts of the last seventeen hundred years.

They have been in this prophecy concealed in signs and figures for the same reason that our Lord in his parables concealed from the perverse and ill disposed certain truths in relation to his kingdom, which if he had taught plainly would have answered no good purpose.

If the subjects of the dominant apostasy had rightly understood the concealed meaning of the signs, they might have been tempted to corrupt, or conceal, or destroy the book, or might have regarded themselves as irresponsible in doing that which they have done.

The Creator has constituted man a free agent, and human life a state of probation, and it was not his intention to interfere with the freedom of human conduct, or with the free natural course of human affairs.

It was predicted, that the predictions themselves would not be noticed, or attract public attention, until a time of frequent and rapid travelling, and of multiplied intelligence. They are then intended to attract the notice of the intelligent and well disposed, and to exercise great influence upon the public mind, and upon public affairs, and to aid in the downfall and extinction of Roman despotism and apostasy.

The twelve hundred and sixty years terminate with a certain period of three years and a half, during which the public teaching of prophecy in respect to Rome and the apostasy, is to be suspended and suppressed by the Latin Catholic powers within their dominions, or wherever they may have jurisdiction and power.

This extraordinary event has certainly not as yet transpired to indicate to us the termination of the twelve hundred and sixty years.

It will be something beyond anything that Roman despotism has hitherto been able to effect throughout the whole extent of the empire; and in this age of the world, such an act of despotism will be extraordinary and astonishing.

The fourteenth and following chapters prefigure events that are yet in futurity. After this last extraordinary and astonishing act of Roman despotism, and after the end of the twelve hundred and sixty years, the faithful remnant are to be restored to the free exercise of Church polity and of public worship.

It will then be preached and proclaimed throughout the Roman world, that the judgment of God upon idolatry and the downfall of Roman polity are at hand, and that all those who continue the servants and advocates of Roman Catholic and papal domination, will be given over to a reprobate mind and the wrath of Heaven.

The trials of martyrdom are now at an end, and their good works follow them in both worlds.

The well disposed in Roman Catholic communities are now gathered into new societies or congregations, while the refuse and the ill disposed are given up to desolation and destruction.

The different kinds of the subject population, as well as the governing powers, become anti-Roman, and hostile towards men of the Roman religion. The Catholic sovereign power falls into a state of anarchy and affliction. The French population withdraw their power and protection from the polity and people of Rome. A general contest on the subject of invoking fictitious divine Mediators occurs.

The oneness and fulness of the mediation of Christ prove victorious over Roman teaching, Roman Catholicism, and infidel opposition. Public authority is in a state of commotion and strife, and the greatest revolution that has ever occurred in the Roman world now overwhelms in ruin all polytheistic and idolatrous polities and especially that of

Rome, and reduces the whole subject population to a political level.

These finishing disasters upon Latin Christendom and Roman supremacy and dominion, occur in the course of seventy-five years beyond the twelve hundred and sixty, and are followed with the millennial reign of Christianity in universal extent and dominion, and with infidel power in close and secure restraint.

At the end of this happy period infidel power and opposition escape from restraint for a short season. Then follow the general resurrection, the final judgment, the new celestial glorious residence of the saved—the new theocratical polity—the vision of God in his glory, and immortal and immutable happiness.

We cannot have the definite ideas of these yet future events that we have of those that are past.

From the predictions which have been so strikingly fulfilled, and from those yet to be as strikingly fulfilled, we may clearly perceive that it is no slight offence to God to disparage and compromise the mediation of Christ, by recourse to the mediation of angels or departed saints, either for merit or intercession.

In the matter of acceptance with an offended God, the one Mediator, the Messiah, the Saviour, ought to be everything to every man, and is to every believer.

In his assumed humanity, in his human life, obedience, sufferings, and death; in his resurrection, in his ascension into heaven, and his session and intercessions there at the right hand of God, we have as a gift, an alms, all that is requisite to restore us to the favor of God and at the same time to obedience and duty. It is by grace, by charity, that we are saved. Salvation is a gift—a charity. All the merits and benefits of the mediation of Christ are conferred upon the believer, as free gifts, as alms, for the purpose of bringing him not only into a state of acceptance and favor

with God, but also into a state of affection and of cordial obedience. Faith in the charity of God, and in the purpose of that charity, to inspire him with motives to a Christian course of life, animates, sustains, and encourages him in his course of trial for immortality, so that, when he stumbles or falls or goes aside, he does not regard himself as reprobate and lost, as he otherwise would without faith in this divine charity; his numerous falls and failings and deviations and imperfections in his efforts of obedience, would be to him constant despair, and deprive him of all motive to such efforts. What motive could we have to obedience and duty, if we were persuaded that such obedience and duty must be perfect, or else of no avail? We should regard ourselves as lost without hope, and in such case we could entertain no affection for a Being to whom we are objects of condemnation and wrath.

The mediation of Christ is sufficient and complete for all the defects and necessities of man; and being a charity conferred upon the believer, why should he have recourse to the charity and mediation of angels, or of departed saints?

Many indeed have been the perversions which Christianity has suffered at the hands of its professed disciples; but the most provoking have been the perversions of Christian worship into a polytheism of fictitious mediators, and of secular government into an engine of religious persecution. These two notorious perversions in the course of Roman domination constitute the burden of this prophecy, as well as that of Daniel.

They have brought, in the providence of God, the most fearful judgments upon the system of Roman dominion, upon Roman Christendom, Latin and Greek.

The perverters have not as yet filled up the full measure of their iniquity, neither have they as yet received the full measure of their retribution. They are yet to perpetrate some flagrant act of high-handed despotism in the suppress-

sion of the publication of prophecy before divine providence begins the finishing process of their destruction.

Roman domination has yet to suffer and perish for the great wrongs done to Christianity; and the populations, subject to that domination, have yet to experience some great concussion, reducing all portions to a common political level. And these prophecies of John and of Daniel, being published, understood, and fulfilled, will be the important supernatural means which God will employ to bring about these results.

The appointed period of Roman apostasy and dominion is coming to an end; and the time of rapid and much travelling, and of multiplication of intelligence, has come, and these prophecies are now to be brought into public notice, and be studied and understood by loyal Christians, lest partaking of the sins we should receive of the plagues of the doomed Roman system of polity and dominion.

These prophecies are to us manifestations of supernatural intelligence, just as much as the healing of the sick and the raising of the dead were to those who witnessed them—manifestations of supernatural power over matter.

These manifestations of supernatural intelligence will have a powerful influence on the minds of the educated, and will command their faith and wonder, and exercise universal influence, and prove that it has not been in vain that Christians, for so many ages past, have been praying their Father in heaven, “thy kingdom come, thy will be done, on earth, as it is in heaven.”

The greatness of the benefit is worthy of ages of prayer.

But for the mediation of Christ, what or where would man now be? He would either not have been created, or, if created, his fall would have been the end of the human race. Christ is the creator as well as the Redeemer of man. He is the beginning and the end of all things to the human race. He fitted and prepared the earth for man's residence.

The world was made by him and for him. We owe to him all that we are. We are his subjects and his property—whether we know it or not. We are all destined to appear before his judgment bar, to give an account of ourselves, however we may now reject and condemn his revealed will.

If we neglect and disregard him, we have everything to fear. If we give him our faith and our affection, and honestly make his will our law, we have an unspeakably glorious future to live for, and to hope for, in eternal life.

And unto him that is able to save us from falling, and to present us faultless before his glorious presence with exceeding joy—to the only wise God, our Saviour, be glory and majesty, dominion and power, both now and forever. Amen.



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